Library of the Theological Seminary.

PRINCETON, N. J.

Collection of Puritan Literature.

Division SCC

Section 9193

Number

THE RIGHTEOVS MANS EVILS, AND THE LORDS DELIVERANCES.

By GILBERT PRIMEROSE, Minister of the French Church of London.

PSAL. 129. 2.

Many a time have they afflicted me from my youth: yet they have not prevayled against mee.

LONDON,
Printed by *H. L.* for *Nathanael Newberry*, and are to be sold at the signe of the Starre in Popes-head Alley. *Anno* 1625.

Digitized by the Internet Archive
in 2013

http://archive.org/details/mansevi00prim

TO THE RIGHT NOBLE, RIGHT HONOVRABLE, AND RIGHT RELIgious Lord, IAMES, MARQVESS of HAMMILTON, Earle of *Arran* and *Cambridge*, Knight of the most noble Order of the Garter: Counsellor of the Kings most honourable privie Councell, in both Realmes of England and Scotland; Lord Great Steward of his Majesties houshold, &c.

RIGHT HONOVRABLE,

WHat reading of holy Scripture and of Ecclesiasticall stories, what experience hath taught mee, of the Righteous mans Evils, and the Lords deliverances; that I preached to my Church at London in nine Sermons, which in this booke I have dedicated to your Honour, as an acknowledgement of the heroicall and Christian vertues, which shine in your most Noble and Honourable person, and as an homage due to them; not as having any worthinesse and excellencie from their author, whereby he should presume to offer them to such a Lord, in whom all things excell in worth, and shine in a most eminent degree of excellencie.

In Empires, Kingdomes, States, Cities, Families, wee read and see the truth of the Oracle which said to ATTALVS King of Bithinia, THOU AND THY SON, NOT THE SONS OF THY SON. His Maiestie, who now holdeth the raines of this peaceable and flourishing kingdome, is the onely King knowne in the world by stories, who can reckon neere two thousand yeeres since his roiall Ancestors, of whom he is lineally descended, wore Crownes and Scepters. In France they thinke it much, if a man can prove his Nobilitie by foure

Descents. Since three hundred and odde yeeres that SIR GILBERT HAMMILTON came from England to Scotland, was there advanced to all titles and degrees of honours, of dignities, of greatnesse among the most noble and honourable of the Realme by the HEROS of those dayes, and King without peere ROBERT BRVCE, who had knowne in England the antiquitie of his noble house, and of all men then living, could best iudge of his courage, martiall actes, and deserts; and being preferred there to the mariage of the onely Daughter to my Lord Earle of Murray, the Kings Nephew by his Princely Sister, became the Stocke of the illustrious Race of the HAMMILTONS in Scotland, whereof your Honour is the golden head; how many Descents, how many generations, may be reckoned?

The fables tell of BELLEROPHON, how after he had done many feates of armes, not so much by his owne wisdome and strength, as by the helpe of his winged Horse called PEGASVS, he waxed proud, and attempting with the same wings to mount up to heaven, was flung to the earth, and brake his leg: whereby they teach us in a mysticall sense, that many, after they have beene borne upon the wings of their Princes favour, and thereby have done good services, conceive too ambitious and proud hopes, and, as if favour were desert, aspiring to ascend into heaven, to exalt their Throne above the rest of the starres, and to be like unto their Maker, are cut downe to the ground in an instant, where all their pompe is laid in a grave of shame and dishonour; as the Scripture speaketh of the King of Babylon, under the name of LVCIFER. In all the ancient stories hardly shall we finde any great man, whose predecessors or himselfe have not beene stained with the blot of rebellion against their Soveraignes, or of some negligence of their dutie towards them: But your Honours forefathers had ever their affections so addicted to our Kings, that King IAMES the third, with the consent of the States, and applause of the whole Realme, thought them worthy to be rewarded with the mariage of his onely and deare Sister, whom he gave in wedlocke

locke to IAMES Lord Hammilton, of whom your Lordship is come by many lineall successions. This proximitie of blood to our Kings, hath ever beene to your Ancestors, and to your owne selfe, a most attractive Adamant, drawing and tying inseparably your hearts, desires, wills, affections, duties, and services to their will and desires in all innocencie and uprightnesse, according to Gods commandement: the practice whereof is the stay of the State, and the maintainer of peace in the Church and Common-weale; FEARE GOD, AND THE KING; AND MEDDLE NOT WITH FACTIOVS MEN. So that this may be the Poesie of the Cognizance of your Honours most ancient and honourable Family, FIDE ET OBSEQVIO.

Of this fidelitie, of these long, profitable, and acceptable services to our Kings, continued in your Lordships familie from generation to generation, and most effectually confirmed by your owne generous, wise and good cariage in the Court and in the State, the Kings Maiestie is a most glorious witnesse, and a most magnificent rewarder: For that affection which his Maiestie sheweth to your Honour, those Dignities wherewith hee hath honoured you, namely this last of LORD STEWARD of his royall House, what are they but publike testimonies of the continuation of your good, faithfull and well liked services to his Maiesties Royall person, to our most excellent and hopefull Prince his Royall and onely Sonne, and to the states of both kingdomes? In the Court you are to his Maiestie that which IOSEPH was to PHARAO King of Egypt, OBADIAH to ACHAB King of Israel, MORDECAI to AHASVERVS King of Persia, and ELIAKIM, to whom God gave the key of the house of DAVID, to the good King EZECHIAH, and most like unto THEODORVS in the Court of VALENS Emperour of the Orient; who being come of a most ancient and noble stocke, and well brought up from the Cradle, was not inferiour to any of the Imperiall Court in modestie, wisedome, erudition and good carriage, ever seemed better than the charges

and places whereunto he was advanced, and was the onely man whose tongue was never licentiously unbridled, never spake without consideration and foresight, yea was never shut through feare of danger, or hope of preferment, and therefore was equally loved of great and small, as your Lp. for the same vertues is much respected and loved of all states and degrees in both nations: For, by Gods speciall and rare blessing, you carry your selfe in all your demeanour at Court and abroad so wisely, that I may boldly affirme, that to none, if not to you, doth belong that rare and wonderfull praise which Cicero giveth to BRVTVS, and Marcellin to PRETEXTATVS, saying, that they did no thing to please, yet whatsoever they did, pleased; and that other which all men gave to ANTHEMIVS Governour to the religious Emperour ARCADIVS, HE SEEMED TO BE WISE, AND SO HE WAS. The Royall Prophet David saith most truly in the twelfth Psalme, that wicked men walke on every side, when rascals are exalted among the sonnes of men: Then DAVID fleeth, and DOEG triumpheth. But innocencie is protected, oppression is represſed, the states flourish, kingdomes prosper, the people have peace; when generous and worthy men, who hate couetousnesse, flattery, and envy, who respect above all worldly things the honour of the King, who have no other end of their actions but the weal of the State, are neerest to Kings. DARIVS King of Persia, holding a Pomegranet in his hand, wished, in stead of all treasures, to have as many ZOPYRES as there were graines in that Apple: shewing, that there is nothing so needfull and profitable to Kings as faithfull Counsellers and servants of the chiefe of the Nobilitie, such as ZOPYRVS was; and yet no Iewell so rare to be found: For though there be many nobles about Kings, there be few upon whose fidelitie, wisdome and magnanimitie Kings may relie. Therefore blessed is this Realme, wherein so many ZOPYRES, so many of the heads of the Nobilitie, are ever neere our most wise, religious and righteous Kings eares: Amongst whom your Honour shineth as a radiant Planet among the bright and glistering starres.

What

What are generositie, wisdome, faithfulnesse to the King, love to the native soyle, good and acceptable services to the State, but gorgeous and glittering sinnes, if they be severed from true godlinesse, from faith in our Lord IESVS CHRIST, from love to his beloved Church, from holinesse of life and good workes, acceptable to God? What are Courtiers, what are the Nobles of the Land, what are Kings themselves, without Christian vertues, but like a certaine people of Asia, which were wont to carry earthen vessels in golden Boxes? What are all their riches, honours, dignities, pleasures, pastimes, delights, but trifles, but faire vanishing bubbles, which must give place to things more solid, that bring to true beleevers an everlasting felicitie and joy? For as the shell of an Egge, howsoever it bee white, smoothe, and well formed, must bee broken, that the Chicken may come out, and that, wherefore the shell was made, appeare: So the fashion and shew of this world must passe away, that the incomprehensible estate which God hath laid up, and keepeth in heaven for his deare ones, may shine and bee made manifest. Therefore where greatnesse and godlinesse, where wordly prerogatives and celestiall priviledges, where carnall and spirituall nobilitie, faith in Christ, and faithfulnesse to the King, love to the State, and charitie to the Church, a vehement passion for the common-weale and true zeale to God, are joyned and maried together, as they are in your Honours person; every man that seeth them is bound to acknowledge, to admire, and to praise them, and to render all honour and serviceable duties to those whom God hath so mercifully & wonderfully honoured.

This then is the cause of the Dedication of these my Sermons to your Honour. For who shall blame me, if so far as in me is, I honour with my Penne a Lord, whom God hath so richly honoured with his Gifts? And who shall denie, but that Sermons of the righteous mans evils, and of the Lords deliverances, may, yea should bee dedicated to a Lord, who though living in the midst of worldly contentments, eateth the Paschall Lambe, not onely with unleavened bread of sincerity & truth, but also with the bitter hearbes of godly sorrow, ever sighing, ever sobbing before

before God for the affliction of Ioseph, ever praying, ever crying to heaven for the deliverance & restauration of Ierusalem lapping of the glib-sliding pleasures of this transitorie and fugitive life, as GEDEONS souldiers lapped of the running waters, and tasting them with thanks-giving as temporall gifts of God, but drinking great draughts of teares flowing from the eyes of spirituall sadnesse, ever expecting with a most firme hope the accomplishment of the Prophecies by the ruine of Babylon, and deliverance of the Church; ever hastening & setting forward that necessary & glorious worke, by courageous and faithfull counsels, and all other meanes lawfull and possible.

I cannot omit that which toucheth my selfe : For being banished from France for the Gospell of Christ, and for my nations sake, and comming to his Maiesties Court, where like unto ENDIMION after his long sleepe, I saw nothing but new faces, and seemed to my selfe as a man fallen out of the Cloudes; your Honour embraced me with such kindnesse and humanitie, and recommended me to his Maiestie with such affection, that I should be iustly condemned of ingratitude, if I did ever forget it.

Let that foule vice goe and burie it selfe in the gulfe of hell where it was bred; I had rather be esteemed clownish and homebred, by rendring to your Honour, in these unpolished sheetes, such thankes as I can, than called unthankefull by neglecting of my dutie. The poore woman with her mite, was as acceptable to God, as the rich men with their rich gifts, because shee gave what she had with a free heart : And great Lords receive of their Vassals strawes, and trifles for homage of great tenements. I doubt not but this small and unworthy hommage shall finde in your most worthy Lordship, the like acceptation; as comming from one, who with a true heart, poures out his prayers to God for the increasing of all the blessings of this life, and of the life to come, upon your most honourable Person, and illustrious Familie, and who is

Your Honours most humble, most obedient,
and most affectionate Servant,

Gilbert Primerose.

THE RIGHTEOVS MANS EVILS. AND THE LORDS DELIVERANCES.

THE FIRST SERMON.

Of Evils incident to man, as he is man; and of the Righteous man.

PSAL. 34. VER. 19.

Many are the evills of the righteous: but the LORD delivereth him out of them all.

I. *All men are subiect to many evills:*
II. *Kings, Princes, great men,*
III. *As well as other men.* (*other men.*
IV. David *ascribeth to the righteous man mo evills than to*
V. *If the righteous man be examined according to the rules of the Law, there is none righteous.*
VI. *If in Gods mercifull acceptation of the will for the deed, all true Christians are righteous.*
VII. *Description of the righteous, negatively and affirmatively.*
VIII. *He that is righteous and holy, may call himselfe so:*

IX. *Although hypocrites and wicked men claime that name to themselves.*
X. *The true characters of wicked men.*
XI. *Their best workes are great sinnes.*
XII. *The Church is the Congregation of righteous men, and is assaulted with many evills.*
XIII. *Exhortation to righteousnesse.*

IF wee take but a slight view of man, who in his own pride and loftinesse of minde, hath taken to himselfe the glorious title of the *Little world*, if wee consider him in his person & in his state; wee shall finde, that he is but a cage of rottennesse, a sinke of filth, and a world of wretchednesse.

The seed wherof he comes, is a stinking excrement; and the ground wherein he is sowen, is a quagmire of dirt, a sinke of uncleanenesse, a strait and darke pit of loathsome and pestilent putrefaction, from whence he doth not escape, but is thrust out as a noisom & troublesome guest, who neyther can be kept longer, nor set at libertie without unspeakeable torments, both to the mother who hath conceiued, borne and nourished him so long in her wombe; and to himselfe, and oftentimes without death to both.

When he is thus cast forth with sorrow and paines, if he had the use of understanding, to know the miseries whereunto he is borne; and of speech, to utter what he thinketh of them, he would make his moane, with *Jeremy*,[a] *That he came forth out of the wombe, to see labour and sorrow*: and,[b] *cursing the day wherein hee was borne*, would wish, with *Iob*,[c] *to have beene carried from the wombe to the grave*. For he doth no sooner open his nostrils, to breathe & suck up the refreshing moy-

a Ierem. 20. vers. 18.
b Iob 3. ver. 2.
c Iob 10. ver. 19.

sture

sure of the ayre, but he is encountred and beset on all sides with unavoidable dangers: he is borne in teares, he liueth in miserie, and dyeth in griefe: hunger and thirst, cold and heate, nakednesse and weakenesse, labour and wearinesse, greasinesse & sweat, waking and sleeping. feavers and consumptions are the first deputies, who at his first entry into the world goe meete and welcome him, to make the first solemnities of this palace of vanitie and mourning; wherein hee hath scant set the first foote, when ignorance and forgetfulnesse, vaine hope and trembling feare, sensleſinesse and despaire, joy and sadnesse, despite and cholor, burning lust and cold disdaine, a thousand comberſome passions, ten thousand pricking cares, troupe together, and joine themselves to the first band, to conduct & leade him by certaine journies and stations, incht to some longer, to some shorter, to the king of terrours, to the mannor of darkenesse, to the land of the shadow of death, where [d] *he shall say to the grave, Thou art my father: and to the worme, Thou art my mother, and my sister.*

d Iob 17. 14.

II. Whom can you name to me, that hath spent the short dayes of this life, and hath not walked upon the bryers, wherwith it is strewed; nor felt their pricks? Kings are the first amongst men; but they are men. And ye shall sooner finde the sea without billowes, the aire without moving, the bramble without prickles, than man without eviis: for what is mans life but an Ocean of miseries, wherein there is no drop of true delight and happinesse?

When yee cast your eyes upon Kings and Princes, heed not the precious Crowne which glittereth upon their heads, nor the shining Purple which covereth their nakednesse, nor the legionaries and squadrons of souldiers which guard them, nor the Nobility which hedgeth them on all sides, nor the glorie of their servants, nor the magnificence of their fare, nor

the excellencie of their palaces, nor the gorgeous pomp of their Court. Pierce further in, thrust your eyes within the centre of their hearts; consider their deeds and carriage, and you shal see at one sight, a head crowned with gold, & a heart scorched with griefe: The flower of Purple, the brightnesse of Scarlet, the glistering plate-laces of Gold, the twinkling Iewels, dazeling the eyes of the beholders; and pensivenesse, blacking the soule of him that beareth them: Men invironed with guards without, and besieged with feares and terrours within, ever laying some new plot, and manie times crossed in their designes; notwithstanding their great power, not able to doe all that they would, and often constrained to do what they would not; making a faire shew to those whom they hate, mistrusting those in whom they must needs trust; suspecting now their wives, now their children, fearing all those that feare them, [e] dreading all entries which are not kept, yea, and dreading also their own keepers; passing the dayes in painefull labours, in trouble of minde, in many dangers betweene shamelesse flatterers, craftie calumniators, and apposted assassins; and seeking, in the darkenesse of the night, the rest which a remorsefull remembrance of things past, a gnawing feare of things to come, & a thousand other perplexities pull away violently from their eye-lids. [f] *Even in laughter their heart is sorrowfull: and the end of their mirth is heavinesse.* They drinke Wormewood in a cup of Gold; the Sugar of their delights is embittered with the Gall of discontent, and when they glut themselves with voluptuous pleasures, and swallow downe the most rare and costly dainties, as *Behemoth* draweth up Iordan into his throat, either feare death, as if they had the sharp point of a naked sword hanging by a haire above their heads; or long for it, to make a dolefull end of the huge heape of their manifold and wofull miseries,

e TIBERIUS, *Timeo meustoditos aditus, timeo & ipsos custodes.*

f Pro. 14. 13.

miseries, which extract from them now and then a vehement disdain of their royall Robes, with this true exclamation, g *O cloth more glorious than happy! the lowziest beggar of the countrey would not stoop downeward to lift thee from the ground, if hee knew with how many cares, frights, and vexations of spirit thou art lyned.*

g *O nobilem magis quàm felicem pannum! &c.*

All the Tragedies, though fabulously written, are made of the true miseries and strange calamities of Kings, Princes, and other great men of the world. Runne thorow the stories of Heathen men: of so manie Kings, how few shall yee finde, whom a drie and peaceable death hath sent to the grave, where now the worme feedeth sweetly on them! In the Scriptures ye see *Saul*, possessed with the Divel, murthering the Lords Priests, smiting with the edge of the sword the whole Citie of *Nob*, men and women, children and sucklings, Oxen, Asses and Sheepe, seeking to kill his owne sonne and heyre, and finally imbruing his unmercifull and pittilesse hands with his owne blood. There ye see *Ishbosheth* slaine by his owne Captaines, in whom he had speciall affiance. There yee see the good and godly King *David* no sooner unpestered of one warre, but he is entangled into another: ye see him overwhelmed with domesticall calamities, constrained to behold and suffer the incests, parricides, rebellions, revolts of his owne children, and to be upon his guard against them who should have guarded him. There ye see *Salomon*, the wisest, but not the best of the sonnes of men, after hee had taken a deepe draught in the crystalline cup of worldly prosperities, and given his heart to seeke and search out by wisedome all things that are done under heaven, upbraiding them all with this true saying; h *Behold, all is vanity and vexation of spirit.* The life of all the Kings of Iuda was nothing else but as a web woven, as a baudrick interlaced with evills: what was the state of the

h Eccles. 1. 14.

Kings of Israel, but an hideous spectacle of most horrible calamities? Neyther shall ye finde any amongst the Politicians and Statesmen, living amongst the wearisome turmoile of imploiments, who once in his life findeth not whereupon to sing to his perplexed soule *Salomons* complaint, which *Gilimer* the last King of the Vandales harped with a mourning and sorrowfull tune, to the Emperour *Iustinian*, whose prisoner he then was, [i] *Vanity of vanities, Vanity of vanities, all is vanity.*

i Eccles. 1. 2.

III. If such be the condition of Kings, of Princes, of Courtiers, of Statesmen who have their portion in this life, and seeme to be in a safe harbour against all kindes of stormes, and in all weathers; who is able to relate all the troubles which disquiet the mindes of other men, and steepe the few drams of worldly comforts, which they taste but seldome in their lives, with a quintall of gall? One bewaileth the death of his only sonne: another curseth the day wherin he was made the father of a man childe: this man complaineth of his wives disloyaltie: that man conveyeth his wife to the sepulchre, with sadnesse and teares. He who lived in ease, is ashamed to see himselfe stript of all that he had; and he who spoyled him, is amazed when he is also spoyled by another stronger than himselfe. One amongst an hundred, mourneth for the death of his friend, who was to him more faithfull and steadable than a brother; but manie fret and are much moved, when they see their familiar friends, in whom they trusted, and in whose bosome they did lay all their secrets, lift up their heeles against them.

To be short, there is no tongue that can fully expresse all the evils that are incident to man in his person and state; neither is there any man, who feeleth not, with paine, the portion of those evils which is shared unto him. As they that sayle in shallow waters,

ters amongst rocks and shelves of sand, are not voyde of danger and of feare; so they that hoyse up sayles amongst the waves and surges of the tempestuous sea of this life, are not freed from annoyes and discontentments: all their pleasures are like the *Locusts*, whereof mention is made in the Revelation, which [k] *had hayre as the hayre of women*, to entice with goodly shewes; *and tayles like unto Scorpions*, to sting with mortall discontent. They shall leave off to be mortall men, when evill shall leave off to pursue them: and teares shal not be wipt from their eyes, untill death hath closed their eye lids; [l] *For man is borne unto trouble, as the sparkes rise up to flye*, and [m] *the strength of his dayes is labour and sorrow.*

k Revel. 9. 8, 10.

l Iob 5. 7.
m Psal. 90. 10.

IV. But amongst and above all men; *many are the evils of the righteous man*, as *David* said when hee was forced, through feare, to change his behaviour before *Abimelech* King of Gath, and faining himselfe madde, escaped his enemies indignation. for he feareth not to call himselfe *righteous:* and calling to memorie the great number of evills, which hee had endured from the first day of his anointing till then, he pronounceth, that *many are the evils of the righteous.* Which he speaketh so of himselfe, that he extendeth it to all those who can claime the title of righteous men to themselves. And because this saying is confirmed by the experience of all ages, and therefore it may seeme very strange, that a righteous man should be so storm-beaten with afflictions, he mitigateth the bitternesse of this averred sentence, with the sweetnesse of this no lesse experimented conclusion; *But the Lord delivereth him out of them all.*

1. Sam. 21. 13.

So the Text taketh you by the hand, and pointeth out to you, *first*, a righteous man, and his manifold afflictions; *secondly*, the LORD, and his deliveries: whereuntoif ye addea question, which is implyed in the

the first part, why the LORD permitteth the righteous man to be so roughly used; ye shal have in these parts the matter of sundry Sermons: the *first*, of the righteous man, and of the characters whereby he is known. The *second* and *third*, of the evils wherewith the righteous man is on all sides thunder-stricken. The *fourth* and *fift*, of the causes wherefore Almighty GOD, and his loving father, suffereth him to be pushed and tossed to and fro with so manie evils. The rest shall be of the Lords deliverances. Let us then begin at the first part; and our beginning and helpe be in the Name of the Lord, who hath made heaven and earth. *Amen.*

V. If ye define and describe exactly *the righteous man*, by the rules of the Law, which ascribeth this glorious and most excellent title to those onely, whose persons are (from the womb) without spot, whose actions are without sinne, and in whose lives Gods all-seeing eyes can perceive no blemish; let Papists say what they will, we will truly say with *David* in the Old Testament, [n] *There is none that doth good, no not one:* and with S. *Paul* in the New Testament, [o] *There is none righteous, no not one.*

n Psal 14.10.
o Rom.3.10.

For if Papists speake of such men as are by S. *Jude* called [p] *sensuall, not having the spirit*, and say, That they may keepe the Law of God, if they will: the holy and true Apostle giveth them the lye, saying in the New Testament, that [q] *The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neyther can he know them, because they are spiritually discerned.* Now if he cannot know them, what ability can he have to doe them? And therefore *Eliphaz* sayth of such a man, in the Old Testament, that [r] *he is abominable and filthy, drinking iniquity like water:* for he is flesh, he is nothing but flesh, nothing but corruption and sinne, and [s] *the affection of the flesh, is enmitie against God:*

p Iude ver.19.
q 1.Cor.2.14.
r Iob 15. 16.
s Rom.8.7.

for

for it is not subiect to the Law of God, neyther indeed can be. If then we fit to these carnal men, the words which *Ieremy* spake to his auditors; asking of them, [r] *Can the Ethiopian change his skin? or the Leopard his spots? then may you also do good, that are accustomed to do evill*; wee shall convert them to their owne use: because that [v] *being infidels, their minde and conscience is defiled*, and, [w] *being after the flesh, they minde the things of the flesh*,

r Ier.13.23.

v Tit.1.15.

w Rom.8.5.

If they speake of those of whom the Apostle saith, that *they are after the spirit, and mind the things of the spirit*, and affirm of them, that if they would, they might keepe the law; seeing they keepe it not; and that the holiest man that ever was, could not say truly, [x] *I have made my heart cleane, I am pure from my sinne*: then according to this saying, good men are ill men, honest men are knaves, upright men are malicious men: for [y] *to him that knoweth to doe good, and doth it not, to him it is sinne.* And never did any, but a desperate wicked man, say, I might do good if I would; but I will not doe it: whereas much otherwise, the godly & honest hearted man sayes, [a] *The will is present with me: but how to perform that which is good, I find not. For the good that I would, I doe not: but the evill which I would not, that I doe.* Whereof the Apostle rendreth this reason, writing to the Galathians; [b] *for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that yee cannot doe the things that yee would.* teaching most cleerely, that the sinnes of the spirituall man come from his weakenesse, and not from his will: otherwise they should be sinnes of malice, and not of infirmitie. I conclude then, that if mans righteousnesse be strictly examined in the balance of the Law, there never was, and [c] *there is not a iust man upon earth, that doth good, and sinneth not*, saving our Lord Iesus Christ, who through the prerogative of his immaculate conception, by the wonderfull o-

x Pro.20.9

y Iam.4.17.

a Rom.7.18, 19.

b Gal.5.17.

c Eccles.7.20.

peration of the holy Spirit, was [d] *in the likeneſſe of ſinfull fleſh*, [e] *holy, harmeleſſe, undefiled, & ſeparate from ſinners*: and for that cauſe is called [f] *the Righteous*; that title belonging only to him in that reſpect.

d Rom.8.3.
e Heb.7.26.
f Act.3.14. 1.Ioh.2.1.

VI. But what godly men cannot claime to themſelves in the rigorous ſtrictneſſe of the Law, that they finde in Gods mercifull acceptation, and in the modification of his bleſſed Goſpel, wherein he entitleth his beloved children, with this honourable name of *Righteous men*: judging of them, not by the imperfect perfection of their righteouſneſſes, [g] *which are as filthy ragges*; but by their affection and earneſt endevour to be ſuch as they ſhould, and which they ſtrive with might and maine to be, [h] *forgetting thoſe things which are behinde, and reaching forth to thoſe things which are before, and ſo preſſing toward the marke, for the price of the high calling of God in Chriſt Ieſus*. For God, who ſheweth himſelfe in the Law clothed with the majeſtuous and inexorable ſeveritie of a Iudge; repreſenteth himſelfe in the Goſpel as a Father, arrayed with meekeneſſe and mercy: regarding the willingneſſe of his children, rather than anie perfection which may be ſought, but ſhall not be found in their obedidience, ſo long as they are in the way to their home.

g Eſa.64.6.

h Phil.3.7,13, 14.

For in the faithfull and true Chriſtian, there are two men: [i] *The old man*, which we carry with us from our mothers womb, when we are firſt borne; and *the new man*, which is given to us when wee are borne againe. That man is Satans worke, and the bitter fruit of the rebellion of the firſt *Adam*. This man is the worke of Gods Spirit, and the ſweet fruit of the obedience of the ſecond *Adam*. That man *is corrupt by deceitfull luſts*, and therefore is ever buſied in drawing us away from goodneſſe, and entiſing us to evill. This man *is created after God in righteouſneſſe and true holineſſe*, and is ever thruſting us forward from evill to good.

i Epheſ.4.22, 24.

good. That man is ſtrong and mightie: This man is feeble, and withſtandeth with great difficultie. That man, though very powerfull & hard to be overcome, waxeth old and decayeth from day to day, untill he be altogether deſtroyed: This man increaſeth every day in might and vigour; and like the people of Iſrael, when they were upon their journey, aſcending to appeare before God in Sion, goeth [k] *from ſtrength to ſtrength*, till he come [l] *unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.* So that man is at the laſt ſubdued, overthrowne and killed by this man, as the monſtrous Gyant *Goliah* was by little *David.* That man, where he reigneth, bringeth forth for fruit [m] *ſhame*, and his end is *death:* This man hath his fruit *in holineſſe*, and his end is *everlaſting life.*

k Pſal. 84. 7.
l Epheſ. 4. 13.
m Rom. 6. 21, 22.

From hence it is, that God, when he is to ſpeake and make us know what account he maketh of his ſervants, conſidereth them not according unto thoſe relickes of the old man, whoſe ſtrength is weakened, and whoſe life decayeth and dyeth every day, to call them *Sinners and wicked ones:* but for his [n] *owne good workes ſake, which he hath begun in them, and will performe untill the day of Ieſus Chriſt*, calleth them *Saints, Righteous, Perfect.* For the Divels worke in us, is not ſo conſiderable to defame us publikely with the diſgracefull name of *Sinners and wicked men*, as Gods worke is to grace us with the honourable title of *Saints and Righteous men:* namely, ſeeing the Lord maintaineth, ſetteth forward, & performeth his own good work, & at length deſtroyeth Satans work in us, as I have ſaid. What wonder then if he qualifieth us with titles of honour, according as we are already, & ſhall be hereafter for ever and ever, through his power and grace; and not according as Satan hath made us, and as wee ſhall not be alwayes, & for evermore? For this cauſe it is written, that [o] *He hath not beheld iniquity in Iacob,*

n Phil. 1. 6.
o Numb. 23. 21.

neyther hath he seene perverseneſſe in Iſrael. Not that there is none, but becauſe [p] *he pardoneth iniquity, and paſſeth by the tranſgreſsion of the remnant of his heritage*; covering it with the precious robe of the righteouſneſſe of his deare Son, [q] *in whom he hath made us holy, unblameable, unreproveable,* and [r] *complete in his own ſight:* And therefore righteous and perfect in Chriſt, of unrighteous and uncomplete in our ſelves.

p Mich. 7.18

q Col.1.22.
r Coloſſ.2.10.

VII. The man whom God calleth *righteous* in this ſenſe, is pourtrayed by the holy Spirit, as well negatively as affirmatively. *David* ſaith of him *negatively,* that [s] *he walketh not in the counſaile of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeate of the ſcornefull,* and, [t] *doth no iniquitie.* S. *Iohn* ſaith, that [v] *hee ſinneth not,* or, as he explaineth himſelfe, *doth not commit ſinne,* that is to ſay, he ſinneth not with pleaſure and content. Whereof the holy Apoſtle rendreth two reaſons: for the firſt he ſaith, that *he that committeth ſinne, is of the Divell;* he is Satans bond ſlave, *for the Divell ſinneth from the beginning:* he hath ever beene, is, and ſhall be buſied in ill doing.

s Pſal.1.1.

t Pſal.119.3.
v 1.Ioh.3.6,9.

Therefore whoſoever ſinneth as he doth, is his, and not Gods. But the righteous man is delivered out of his clawes, through our Lord Ieſus Chriſt the Sonne of God, [x] *who for this purpoſe was manifeſted, that he might deſtroy the workes of the Divell.* His ſecond reaſon is this; [y] *Whoſoever is borne of God, doth not commit ſinne: for his ſeed,* the ſeed of his predeſtination and of his Spirit *remaineth in him: and he cannot ſinne, becauſe he is borne of God.* [a] *Bernard* ſaith, That he rather ſuffereth ſinne, than committeth it: According to that ſaying of the Apoſtle; [b] *If I doe that I would not, it is no more I that doe it, but ſinne that dwelleth in me.* Neither can he perſevere and abide in ſinne, becauſe the law of his mind, warring againſt the law of his members, finally overmaſtereth in him the law of ſinne. And therefore

x Verſ. 8.

y Verſ. 9.

a Bern. de natu. & dignit. amor. c. 6. Peccatum patitur potius quàm facit, qui ex Deo natus eſt.

b Rom.7.20.

therefore all his sinnes come either from ignorance, or from infirmitie, and lye so heavie upon his wearied soule, that he cannot choose but desire death to be freed of them; crying, as the Apostle did in the like case,[c] *O wretched man that I am, who shall deliver me from this body of death?*

c Rom. 7. 24.

David describeth this man *affirmatively*, by all his inward and outward parts. By his heart; [d] *His delight is in the Law of the LORD, and in his Law doth he meditate day and night.* By his tongue; [e] *He declareth with his lips all the judgements of his mouth: he speaketh of his testimonies before Kings, and is not ashamed.* By his hands; [f] *He washeth his hands in innocency,* [g] *he sheweth mercy, and giveth.* By his feet; [h] *He runneth the way of Gods commandements,* &c.

d Psal. 1. 2.
e Psal. 119. 13, 46.
f Psal. 26. 6.
g Psal 37. 21.
h Psal. 119. 32

Therefore his Righteousnesse is not only a religious abstinence, and refraining from evill; but also a carefull and conscionable imployment in all things which are good: for [i] *he that doth righteousnesse, is righteous.* As *Iob* was, [k] *a perfect and an upright man, fearing God, and eschuing evill:* and such as *Zacharias* and *Elizabeth* were, to whom the Scripture beareth witnesse, that [l] *they were both righteous before God, walking in all the commandements and ordinances of the Lord blamelesse.*

i 1. Ioh. 3. 7.
k Iob 1. 8.
l Luk. 1. 6.

VIII. *David* challengeth and taketh upon him this title of a *Righteous man*: for, as I have said, hee speaketh not only of others; but also and principally of himselfe. He spake thus truely, and he spake thus inspired by the Holy Ghost: Then this speech was no bragging; for the Spirit of God is neither lyer nor boaster. When *Hezekiah* prayed unto the LORD, that [m] *he would remember how he had walked before him in truth, and with a perfect heart:* shall we say, that like the Peacock (who, in the height of his pride, covers himselfe all over with his taile) he tooke pleasure to display his righteousnesse before God, and to glasse him-

m Isa. 38. 3.

himselfe vain-gloriously in his owne workes, as the [n] *Pharisee* gloried in his ordinary fasting, and liberall giving of tythes of all that he possessed?

Surely Papists, when they nick-name us with their owne titles of pride and presumption, because we call our selves Righteous men, will not stand (me thinks) to print the same stampe upon these godly mens foreheads: and seeing, in their opinion, it is great presumption and high pride to anie man living, to call himselfe a Righteous and holy man; they must needs have a very bad conceit of themselves, and confesse that they are unrighteous, unholy, and wicked men. whereupon they may take time to advise.

As for us, we may learne by this example of *David*, and manie mo which are to be found in the Scripture, that [o] *to preach what thou hast received, is not arrogancy, but faith: is not pride, but devotion*; as *Augustin* saith wisely: this caveat being kept, That thou seeke not in it thy owne glory, as the Pharisee did; but the glory of [p] *the father of lights, of whom commeth from above every good and perfect gift*, as *David*, and *Hezekiah* did, and as the holy Apostles did, when they feared not to say, that [q] *the love of Christ constrained them:* and to speake manie good things of themselves, not through loftinesse of minde, that they might be praised; but through free and true humilitie, that the gift of Christ might be knowne of all men, and thankes rendred to him: as *Ambrose* observeth wel upon that place. If we were taught to glory in the perfection of our workes, merites, and supererogations, as Papists are, then every one should repulse that false doctrine of pride, and say with *Ambrose*, [r] *I have no good workes wherein I should glory: I have no thing whereof I may bragge, and therefore I will glory in Christ: I will not glory because I am righteous; but I will glory because I am redeemed: I will glory, not because I am voyd of sinne, but because*

n Luk. 18.12.

o *August. de verb. Domini, Serm. 28. Non ergo hic arrogantia est, sed fides: prædicare quod acceperis, non est superbia, sed devotio.*

p Iam. 1.17.

q 2. Cor. 5.14.

r *Ambros de Iacobo, & vitâ beatâ. lib. 1. cap. 6.*

cause my sinnes are forgiven me: I will not glory because any man hath beene profitable to me, or I to any man, but because Christ is an Advocate with the Father for me, but because the blood of Christ was shed for me. But when we are taught to confesse, that when we were like wandring sheepe, the Lord sought us: when we were lost, he did finde us: when we were sick, hee healed us: when we were stinking and filthy, he made us cleane: when we were captives, he delivered us: when wee were sold under sin, he redeemed us: when we were dead, he gave us life: when were unrighteous and prone to all evill, he made us righteous, and inclined our hearts to his service: when we were the Divels Stewes, he made us his own Temple: when we were damned, he saved us: If any say that such teachers set us upon the pinacle of pride, & leade us not into the Temple of humilitie; they must confesse that they never had a lively feeling of any saving grace of God in themselves, or that they have never learned what it is to give thankes unto God: for how shall I give thankes to God for those gifts, which through humilitie, as they say, I must deny to have received?

If we should say, that the Sunne shineth at midday; though it be most true, Papists will not beleeve it, except we bring some old Father with us, to witnesse that it is so. Let them therefore heed the speech of [f] S. *Augustin*, who explaining this prayer of *David* in the beginning of the 85. Psalme, which in Hebrew and in our translation, is the 86. *Preserve my soule, because I am holy:* after that hee hath shewen, that it is true in Christ, who forgiveth all sinnes, and never committed anie; asketh, *Dare I also say, for I am holy?* answereth thus: *If holy as sanctifying, and not having need of any to sanctifie me, I am a proud man and a lyer: But if holy, as being sanctified (i. made holy) according to that which is written, 1. Pet. 1. Be ye holy, for I am holy. Let also*

[f] *August. in Psal. 85. 2.*

Peccatorũ omnium non commissor, sed dimissor.

also the body of Christ, yea let the man that cryeth from the ends of the earth, say with his head and under his head, I am holy: for he hath received the grace of holinesse, the grace of baptisme, and of forgivenesse of sinnes. And such were some of you, saith the Apostle, 1. Cor. 6. reckoning many sins, light and heavy, usuall and horrible: And such were some of you; but ye are washed, but ye are sanctified. If then he say that they are sanctified, let every beleever say, I am holy. This is not pride of one that is haughty, but a confession of one that is not unthankefull: for if thou say that thou art holy of thy selfe, thou art proude: Againe, beleeving in Christ, and being a member of Christ, if thou say not that thou art holy, thou art unthankefull. For the Apostle reproving pride, saith not, Thou hast not, but he saith, 1. Cor. 4. What hast thou that thou didst not receive? Thou wast not reproved, for saying that thou hadst that which thou hadst not, but because thou wouldest have of thy selfe that which thou hadst: yea acknowledge both that thou hadst, and that thou hast nothing of thy selfe, to the end that thou be neyther proud nor unthankefull. Say to thy God, I am holy, because thou hast sanctified me: because I have received it, not because I had it: because thou hast given it, not because I have deserved it. For on the other part, thou beginnest to offer an iniury to our Lord Iesus Christ himselfe: For if all Christians, and beleevers, and all that are baptized in him, have put him on, as the Apostle saith, Gal. 3. As many of you as have beene baptized into Christ, have put on Christ: if they be made members of his body, and say that they are not holy, they offer a wrong to the head it selfe, whose members are holy. Looke now where thou art, and take dignitie from thy head. For ye were sometimes darkenesse, but now are ye light in the Lord, Ephes. 5. He saith, Yee were sometimes darkenesse: but have ye remained darkenesse? He that enlightneth, is he come, that yee should remaine darkenesse, or that ye should be light in him? Let therefore every Christian say, yea let the whole body of Christ say, Let him

Non est ista superbia elati, sed confessio non ingrati.

Dic Deo tuo: Sanctus sum, quia sanctificasti me: quia accepi, non quia habui: quia tu dedisti, non quia ego merui.

him that ſuffereth tribulations, diverſe tentations, and innumerable ſcandals, cry and ſay, Preſerve my ſoule, becauſe I am holy.

IX. It is no matter what many men, which are not righteous, thinke and ſpeake of themſelves: every foole is a wiſe man in his owne eyes. Many beggers have kings hearts, and will bragge much of their antiquitie, and worthineſſe of their kindred, and of the glory of their riches. At Athens there was a certaine man, called [f] *Thraſylaus*, who (detained with a pleaſant madneſſe) deemed that all the ſhips which arrived there, were his; and in this ſame towne there is a foole, who thinketh verily that he is King of great Britanne: If a foole think that he is wiſe, ſhall a wiſe man call himſelfe a foole? If a begger ſay that he is rich, ſhall a rich man ſay of himſelfe that he is poore? If a man, troubled in his *hypochondres*, imagineth that hee is King of this Iſland, ſhall the King miſtake himſelfe, and put in queſtion whether he be King or no? If an hypocrite or a wicked man crack much of his owne righteouſneſſe, ſhall he whom God hath mercifully clothed with this wedding garment, denie what he hath received, and ſay to his benefactor who hath bought him, Thou art not my father?

f *Athenæ. lib.* 12.

X. We muſt not weigh ſuch men in the deceiving weights of their owne imaginations, but take the true balances of Gods word, and weigh them therein. There you ſhal reade of them, that which was ſaid to *Belſchatſar* King of Babylon: [t] *Thou art weighed in the balances, and art found wanting.* There you ſhall finde them fet out in very darke, ſmoakie, and hellifh colours, both in their inſide and outſide. [v] *Their inward part is very wickedneſſe. There is no faithfulneſſe in their mouth: their throat is an open ſepulchre, they flatter with their tongue:* [x] *Their eyes are full of adultery:* [y] *They are as fed horſes, when they riſe in the morning; every one neigheth after his neighbours wife:* [a] *Their right hand is a right hand of falſhood:* [b] *Their feet runne to evill,*

t Dan. 5. 27.
v Pſal 5.9.
x 2 Pet. 2. 14.
y Ier. 5.8.
a Pſal. 144. 8.
b Eſa. 59. 7,8.

evill, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity, wasting and destruction are in their paths: The way of peace they know not, and there is no judgement in their goings. With all this, having in themselves [c] *a root bearing gall and wormewood, they adde drunkennesse to thirst*, hardnesse of heart & contempt of God, to sinne. [d] *They say unto God, Depart from us: for we desire not the knowledge of thy wayes: What is the Almighty, that we should serve him? and what profite should we have, if wee pray unto him?* The cause of all is, [e] *The transgression of the wicked saith within my heart, There is no feare of God before his eyes. For he flattereth himselfe in his owne eyes, when his iniquity is found to be hated. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to doe good. He deviseth mischiefe upon his bed, he setteth himselfe in a way that is not good, he abhors not evill.* For this cause, such men are called [f] *workers of iniquity*; God judging of them, & qualifying them, not according to the ill which they do, but according to the ill which they are willing to do. For as righteous men doe not the good which they would doe, and do the evill which they would not do: so they contrariwise do often the good which they would not doe, and doe not all the evill which they would doe.

c Deut. 29. 18, 19.
d Iob 21. 14, 15.
e Psal. 36. 1, 2, 3, 4.
f Psal. 14. 4.

XI. For being servile and base minded, often thorough a slavish feare of punishment, they abstaine from evill, and now and then through a mercenary hope of reward, they doe some good; like unto the Scribes and Pharisees, whom Christ cursed with many woes for their manifold sinnes: and namely, because [g] *they made cleane the outside of the cup, and of the platter, but within they were full of extortion and excesse.* Such mens works, which have a goodly shew, what are they else, but, as one of the ancient Doctors of the Latin Church called them, [h] *Glorious and glistering sinnes?* Therefore Christ said to his Disciples, [i] *that except their righteousnesse should exceed the*

g Matt. 23. 25.
h *Speciosa peccata.*
i Mat. 5. 20.

the righteousnesse of the Scribes and Pharisees, they should in no case enter into the Kingdome of heaven. Nevertheless, both hypocrites, who abstaine from ill-doing through feare, and [i] *doe all their workes to be seene of men; having a* [k] *shew of godlinesse, but denying the power thereof:* and profane men, who make no scruple of ill-doing, live in prosperitie, and [l] *boast of their hearts desire.* But,

i Matt. 23. 5.
k 2. Tim. 3. 5.
l Psal. 10. 3.

Many are the Evils of the Righteous.

XII. What is the Church of God, but the Congregation of righteous men? Wicked men are in the Church, but they are not of the Church: as Lice, Fleas, Wormes are in the body, and are ingendred of the corruption thereof, but are no part of the body: therefore the Church is called [m] IESURUN, that is, the *Righteous*, or the *Vpright*, when it is said of *Moses*, that *he was a king in Iesurun. i.* amongst the upright. [n] *Is there no balme in Gilead? is there no Physician there?* If there be none there, where shall ye seek them? If there be no righteous men in the Church, where shall ye finde them? It is true, that it may be often excepted against the Church, considered by great and in the multitude, that [o] IESURUN, *the upright waxed fat and kicked*; that when *he was growne big, fat, and thicke, he forsooke God which made him, and lightly esteemed the Rocke of his salvation:* [p] *for many be called, but few be chosen.* And these which are chosen, have their owne moles and blemishes: they are [q] *all transgressours from the wombe.* But if they be compared with other men, they are terrestriall Angels, and celestiall men, as *Chrysostome* called *Paul:* And we may say in that respect with the Prophet *Habakkuk*, that [r] *the wicked devoureth the man that is more righteous than hee.*

m Deu. 33. 5.
n Ier. 8. 22.
o Deut. 32. 15.
p Matt. 20. 16.
q Isa. 48. 8.
r Habak. 1. 13.

Notwithstanding that, the congregation of righteous men, the Church of God, the deare spouse of our Lord Iesus Christ, is so vexed and turmoiled with evils, that her God & husband nameth her by them, as if they were her christned name; calling upon her, and saying,

[s] Esa. 54. 11. [s] *Oh thou afflicted, tossed with tempest, and not comforted:* So that not only this or that righteous man, but the whole companie of the righteous, if they were to make choice of a Liverie, might take for their device the *Gules* or red colour; or, as wee use here in England, *the red Crosse*, which is the right badge whereby Christ will have his followers to be known, saying unto them, and of them, [t] *If any man will come after me, let him deny himselfe, and take up his crosse, and follow me.* And if they were to seeke a word to their device, amongst thousands which may be found, they shall finde none fitter, or at least truer than this,

t Matt. 16. 24.

Many are the afflictions of the Righteous.

XIII. What then? were it not better to send a bill of divorce to righteousnesse, and bid it farewell, that wee may be eased of these many evils? for to the righteous the Lord hath said, [v] *Ye shall weepe and lament:* but of the wicked he saith, *The world shall reioyce.* Is not rejoycing better than weeping? Is it not better to feast with *Herod*, and to dance with *Herodias* daughter, than to fast, to lye in prison, and to lose the head for righteousnesse sake, with *Iohn Baptist*? The world doth so, because the world judgeth so.

v Ioh. 16. 20.

But yee, welbeloved, know, both by your fathers and your owne experience, that [x] *verily there is fruit for the righteous:* he hath his reward within himselfe, a full pleasure and delight in the peace of an upright conscience, [y] *which is a continuall feast:* hee liveth in this present World, [a] *godly* towards God; who is the most excellent object that his minde can chuse, and most worthie to be loved, praised, and served in heart, words and deeds: *Righteously* towards his neighbour, who is his owne flesh, and to the purchasing of whose good he is bound by the bands of nature, and inward suggestion of his owne conscience: *Soberly* in his owne person, to whom he oweth a decent and respectuous care, that he never

x Psal. 58. 11.

y Pro. 15. 15.

a Tit. 2. 12.

never do anie thing misbecoming a man, unbeseeming a Christian, and unworthy of the ranke, wherein God hath placed him. For whom shall he not neglect, if hee neglect his owne honestie? and whom shall he respect, if he respect not his owne honour? Living so, he hath [b] *godlinesse with contentment*, which *is great gaine*: for [c] *the worke of righteousnesse shall be peace; and the effect of righteousnesse, quietnesse and assurance for ever.* But [d] *there is no peace to the wicked, saith my God.*

b 1. Tim. 6. 6.
c Esa. 32. 17.
d Esa. 57. 21.

And in the end of the world, when the Lord Iesus shall come [e] with his Fanne in his hand, and throughly purge his floore, then he will gather his Wheat into the Garner; but will burne up the chaffe with unquenchable fire. [f] Then, in his most righteous judgement, he will sunder the good from the lewd, the upright from the froward, the righteous from the wicked. Then he shall set the righteous on his right hand, and the wicked on the left. Then, then, by the power of the unchangeable sentence of his most righteous mouth, all the wicked shall depart from him, into everlasting fire; and all the righteous shall goe into eternall life: The wicked to burne eternally with the Divell; the righteous to reigne for ever and ever with their Lord and Saviour Iesus Christ. Therefore [g] *sow to your selves in righteousnesse*, and ye shall *reape in mercy*, contentment, peace, joy, eternall life, through the merites of our Lord Iesus Christ; to whom with the Father & the holy Ghost, be all power, honour and glory world without end. *Amen.*

e Mat. 3. 12.
f Matt. 25. 32. &c.
g Hos. 10. 12.

SERMON II,

Of the many evils of the Righteous man.

PSALM. XXXIV. XIX.

Many are the Evills of the Righteous.

1. THe *Righteous man hath the evils of sinne, and of punishment.*
2. *The evill of sin is worse than*

than the evill of punishment.

3 *The righteous man hath fewer sinnes, and lesse sinfull than the wicked man; yet hee hath no Evils of punishment.*

4 *He is slandered of heresie and blasphemy against God, whereof there are many examples in the ancient Church,*

5 *And in ours.*

6 *Hee is also slandered of rebellion against the high powers, and of all the evills that are in the world. So it was:*

7 *So it is.*

8 *Hence all kind of Evills come upon him:*

9 *Whereof* Iob *is a very cleere example.*

10 *Vnder the Old Testament the faithful were tried by losse of goods,*

11 *By many afflictions in their bodies,*

12 *And by shamefull reproaches.*

13 *The Christians also have beene tryed after the same maner, with losse of goods,*

14 *And of their lives:*

15 *Namely, under ten heavie persecutions.*

16 *Great cruelties practised against the Reformed Churches of Germany and of France.*

17 *Exhortation to pray for the peace of the Church.*

1. THe Righteous mans Evills are of two kinds: The evills which he doth, the evils which he suffereth. In the Schools we call them [l] *the Evills of offence, and the Evills of punishment:* Those are sinnes. These are the paine inflicted for sinne. One of the most righteous men that ever was, said of himselfe, and of all his fellowes, [m] *If we say that we have no sinne, wee deceive our selves, and the truth is not in us.* Neyther was there ever any of the most holy and perfect, who was ashamed to begge of God, to cry to heaven for forgivenesse of his sinnes; and who did not esteeme that [n] his righteousnesse consisted rather in the forgivenesse of his sins, than in the perfection of his vertues. For all the Saints which have beene before us, had; all the Saints which are in the world, have; and all those who shall come after

l *Malum culpæ, malum pœnæ.*

m 1. Ioh. 1. 8.

n *Aug. de Civit. Dei, lib. 19. cap. 26. Ipsa iustitia nostra, quâvis vera sit propter veri boni finem ad quam refertur, tamen tanta est in hac vitâ, ut potius pecca-*

ter us, shall have in themselves the evill of sinne: what marvell then if all had, if all have, if all shall have also the evill of paine? Where the cause is present & working, no wonder if the effect follow hard, & tread it on the heeles. The evill of sinne is in all, why then should not the evill of paine be in all?

eorum remissione consistet, quàm perfectione virtutum.

2 *Sinne* is morally evill: *Punishment* is but naturally evill. *Sinne* is an offence to God: the punishment of sin is an hurt and griefe to man. What is man, but a worm? what is the sonne of man, but a little worm? what then are all the evils which all men suffer? what is death it selfe? o *death*, which *is the wages of sinne*; death, which is the last evill, wherein all the evills that are incident to man, doe meet and end? what is the damnation of all Angels, and all men, compared to the least offence given unto the infinite Majestie of Almighty God? Not so much as a drop of water, matched with the great and huge Ocean. *Sinne* is the destruction of the *well-being* of man, which consisteth in his union with God, through the conformitie of his will with the will of God. *The punishment of his sinne* is but the destruction of his *being*, consisting in the union of his body with his soule. He that heeded not his *well-being*, he that hath refused to remaine united to his God by obedience and holinesse of life; deserved he not to lose his *being*, which he received for his *well-being*? Or to speak more popularly: He who was created to knowe and serve God; he whose felicitie consisted in the knowledge and service of God; he who scorned to be happy after that maner, merited he not, by all right and reason, to be deprived of his life, which he received for that end, and to be miserable and unhappy for ever? Let men speake as they will: to speak properly, the afflictions of this life, are evils in our feeling onely; but sinne against God, who is the soveraign good, is evill in it selfe, and the evill of evills, whether we feele it, or we feele it not. Who then shall be allowed

o Rom. 6. 23.

to

to complaine, if the great evill which he hath committed, be rewarded with the small evil which he suffereth?

3 Yet the righteous man hath fewer sinnes than other men have, and (if ye will permit me so to speake) lesse sinfull. Sin reigneth in the men of the world: it is weakened and mortified in Gods children. Sinne in worldlings, floweth from the stinking puddle of their hardned and malicious heart: To do evill, they finde nothing too hote; nothing too cold. p *The wicked blesseth the covetous*, because they are like himselfe; *he puffeth at all his enemies. Through the pride of his countenance, hee will not seeke after God*; for *all his thoughts are, that There is no God*: neither will he suffer to be admonished; as yee may learn by the examples of *Ahaz*, *Ahab*, *Manasses*, and of daily experience. The spring of sinne in a righteous man, is his infirmitie; and therefore it is no sooner set before his eyes, but he breaketh it off by repentance, as *David* and *Peter* did.

p Psal. 10. 3, 4, 5.

If then we compare men with men, & not with God, wicked mens sinnes are like unto q *beames*; whereas the righteous mans sinns are but *motes*, and light faults. God registreth, in the book of his rigorous judgement, the sinnes of the wicked, and will r *reprove them, and set them in order before their eyes*: but hee hath made a covenant with the righteous, s *that he will forgive their iniquity, and will remember their sinne no more*; and that for Iesus Christ his deare Sonnes sake, t *in whom we have redemption, i. the forgiveneſſe of sinnes through his blood, according to the riches of his grace.* And yet (a strange thing, and a matter of much astonishment!) the v *wayes of the wicked prosper alwayes, and Gods iudgements are farre above out of his sight*: On the other side,

q Mat. 7. 3.

r Psal. 50. 21.

s Ier. 31. 34.

t Eph. 1. 7.

v Psal. 10. 5.

Many are the Evils of the Righteous.

4 His evills, or (as they are called in the translation) his *afflictions*, are so many, that it is uneasie to number them all. They hold one another by the hand, and con-

conſpire together to ſwallow up the righteous: yet wee may reduce them to two heads: for they are eyther *externall*, in loſſe of honour, of goods, and of life; or *internall*, in great heavineſſe and anguiſh of minde.

The Divels firſt care is to darken with calumnies the reputation of the righteous man, and (as *David* ſpeaketh) [x] *to turne his glory into ſhame*; that they who ſhine in the glorious light of their owne conſcience, being ſpotted and blemiſhed by falſe reports, may be rendred odious to all men, and unprofitable for the ſetting forward of Chriſts kingdome in their callings.

x Pſal. 4. 2.

The firſt accuſation is againſt their Religion, as being the fitteſt to ſtirre up and kindle the hatred of a ſuperſtitious people againſt them, and to ſtop the courſe of the heavenly doctrine. This accuſation is ſtuffed with manie common places of antiquitie, of multitude, of glorie, of honours, of riches, of ſucceſsion, of union of Kings, Princes, people, of their agreement and combination to maintaine the old doctrine of the Fathers, againſt the new Sect of the little flocke, of a few poore ſnakes, of an handfull of forlorne fellowes, men of a vile condition, of no birth, of leſſe gifts. [y] *Noah* was eſteemed a madde fellow, becauſe of his lowlineſſe. The citizens of Sodome rejected [z] *Lots* admonition, & threatned him, becauſe he was a forreiner and ſojourner amongſt them. [a] *Laban ſwearing by the gods of Abraham, & the gods of Nacor, that is, by the gods of their father Thare,* laid covertly in *Abrahams, Iſaacs,* and *Iacobs* diſh, the reproach of apoſtaſie and defection from the ancient, but too ſtale, religion of their forefathers: whereunto *Iacob* had no regard, but *ſware by the feare of his father Iſaac,* aſſured of the truth of his Religion; which could not be outworne, neyther by length of time, nor by inveterate cuſtome, which is nothing elſe [b] *but oldneſſe of error.* The maine point of *Hamans* accuſation againſt the Iewes, was; that [c] *their lawes were diverſe from all people:*

y 1. Pet. 3. 20.

z Gen. 19. 9.

a Gen. 31. 53.

b *Cyprian. ad Pompeiũ, Epiſt. 74. Conſuetudo ſine veritate vetuſtas erroris eſt.*

c Eſt. 3. 9.

neyther did they keepe the Kings lawes.

Iesus Christ, the eternall Sonne of the heavenly Father, when he came into the world to bear witnesse unto the truth, appealed (without anie difficultie) unto the conscience of every man, [d] and defied his enemies to prove him faultie in anie thing; yet hee could not eschue the venemous poison of reviling tongues. The heads of accusations against his innocent and glorious person, were, that [e] he preached, and did all things without authority: that both [f] his Disciples and [g] he, did that which is not lawfull to doe on the Sabbath day: that [h] he blasphemed, because he called himselfe the Sonne of God, and [i] forgave sinnes: [k] that being of Galilee, he affirmed that he was the Christ: that [l] none of the Rulers, or of the Pharisees beleeved on him. When he conversed with sinners, to convert them, they said, [m] *Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.* When they could not refute his doctrine, they would cast in his teeth, that [n] *he was of Galilee,* [o] *a Carpenter,* and [p] *a deceiver.* When he delivered those who were possessed with Divels, they said, [q] *This fellow doth not cast out Divels, but by Beelzebub the Prince of the Divels.* Neyther did he, or said he anie thing so well, but his adversaries maligned it with ill constructions. When he spake [r] of the destroying of the Temple of his bodie, and raysing of it up in three dayes, [s] they accused him to have spoken of the Temple of Jerusalem; and when he convinced them of their sinnes, they cryed, that [t] *he was a Samaritane, and had a Divell,*

Christ foretold his Disciples, that [v] *men should revile them, and say all maner of evill against them falsly for his sake: for,* said he, [x] *if they have called the Master of the house Beelzebub, how much more shall they call them of his household?* And it did fall out so: false witnesses accused *Steven,* [y] *to have spoken blasphemous words against the Law of Moses, against the holy place, and against God.* It was laid to *Pauls* charge,

d Ioh 8.46
e Mat.21. 23.
f Luk.6.2.
g Ioh.5 16
h Matt.26. 64,65.
i Mat.9. 3.
k Iohn 7. 41
l Iohn 7. 48.
m Mat.11. 19.
n Iohn 7. 52.
o Mar.6.3.
p Matt.27. 63.
q Matt. 12. 24.
r Ioh.2.19
s Matt.26. 61.
t Ioh.8.48.
v Mat.5 11
x Matt. 10. 25.
y Act 6.11, 13.

charge, that he was [a] *a pestilent fellow, a ring-leader of the sect of the Nazarens, who had gone about to profane the Temple;*[b] *and was a deceiver.*

As this holy religion did rid way, & encrease among the Gentiles; there is no kind of calumnie, which the Divell did not devise to make it hateful. Then the Christians were upbraided with manie heynous and foule crimes: that they sacrificed to [c] *Bacchus* and *Ceres*, because they celebrated the Lords Supper with Bread and Wine: that they killed little children, and in their congregations did eate their flesh, and drinke their blood, because in the Lords Supper mention was made of the spirituall eating of Christs body, and drinking of his blood: that in their assemblies, which (for feare of persecution) they held in the night time, their dogges, tyed to the Candlesticks, were inticed (by some collops cast before them) to leape forward, that bounding they might beate downe the lights at the time prefixed, and so the darkenesse might cover and hide from their eyes the shame of their incests with their mothers, sisters, and others of their neerest kindred; & did manie mo things which they shunned to name, and, as may be deemed, came never in any mans minde to doe them since the beginning of the world. Besides all these calumnies, many other exceptions were taken against them; as [d] their apostasie and defection from the religion of their predecessors; their contempt of the gods, and of all honour given to them; the profession of an accursed vanitie, of a blinde error, of a most abominable and execrable religion, &c.

5 When God, in the bowels of his mercy, made the truth of his religion to spring up againe in Germanie, in France, in this Iland; were not all these crimes imputed to our forefathers, whose eyes were first opened to see and imbrace the glorious light thereof? And although time, the mother of truth, hath swept away the impu-

a Act. 24. 5, 6.
b 2. Cor. 6. 8.
c *Tertull. Apologet. cap.* 7. 8. *Euseb. h. E. Eccles. lib.* 5. *cap.* 1. *Ibid. lib.* 9. *cap.* 5. *Minutius Felix in Octavio.*
d *Tertull. cap.* 10. *&c. Euseb. histor. Eccles. lib.* 8. *cap.* 18. *Idem lib.* 9. *cap.* 7.

imputations of eating of Pigges after the maner of the Paſſeover, of the extinguiſhing of the Torches and Candles, of inceſtuous villanie, wherewith our anceſtors were injuriouſly blemiſhed: yet Chriſts enemies forbeare not to ſpew out of the open ſepulchre of their ſtinking throats, in our faces, the reproach of hereſie, noveltie, factions againſt God, ſchiſme againſt the Church, and ſuch like muſtie defamations of very old date; which wee wipe away with the ſame Sponge wherewith [c] the firſt Chriſtians did blot them out, ſaying and verifying by the holy Scriptures, That our Religion is the ſame which God from the beginning did preach to *Adam*, which *Abraham*, *Iſaac*, *Iacob* and their off-ſpring profeſſed, which was foretold by the Prophets, publiſhed by the Apoſtles to all nations, beleeved in the world, and is come from them to us, who poſſeſſe it as we have received it of them in the holy Scripture: That all doctrines introduced in the time between are but errours, untruthes, jugglings, & novelties broached by the Divell; which ſhall be cleerly verified, when our adverſaries (leaving off their bloodie perſecutions) ſhall be willing to take a patient tryall, whether of our Religions will abide the hammering of Gods word.

c *Euſeb. hiſtor. Eccleſ. lib. 1. cap. 1.*

6 But the dimneſſe of untruth, fearing (above all things) to come to the light of the Scriptures, hateth unto death all thoſe which light the candle, and, putting it on the candleſtick, carrie it before the eyes of men, to enlighten their darkeneſſe. And therefore as whoores, ſeeking the renowne of chaſtitie, are accuſtomed to exprobrate to honeſt women the vices wherwith they are polluted themſelves: ſo the Divels limbs publiſh abroad againſt Gods ſervants, the crimes whereof they know themſelves to be guiltie; as theſe of hereſie, of blaſphemie, of high treaſon againſt God, whereof I have alreadie ſpoken. whereunto they adde the crimination of rebellion againſt the higher powers, of ſedition againſt

gainſt the State, of contriving of plots againſt their native ſoyle; that the Kings and Princes of the earth, thinking their States to be much intereſſed by the doctrine of godlineſſe, may be moved to joine hands for the extirpation thereof. To that purpoſe Satan had never want of *Doegs*.

So *Ahimelech* the high Prieſt was accuſed to have conſpired with *David* againſt *Saul* their King, becauſe [f] *Ahimelech* in his innocencie had given victuals and the ſword of *Goliah* to *David*, and had enquired of the Lord for him. So *Ahab* imputed to the Prophet *Eliah*, that [g] *he troubled Iſrael*: ſo he confeſſed that [h] *hee hated the Prophet Micaiah*, becauſe *he did not propheſie good concerning him, but evill*: So *Amazia* the Prieſt of Bethel, ſent to *Ieroboam* king of Iſrael, ſaying, [i] *Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael*; *the land is not able to beare all his words*; becauſe *Amos* propheſied againſt the Idolatry of the ten tribes, and that in Bethel, which was *the Kings Sanctuary, and the Kings Court*: So *Sanballat* did write calumniouſly of *Nehemiah*, that [k] *hee and the Iewes thought to rebell, that hee might be King*; *and that he had appointed Prophets to preach of him at Ieruſalem, that he was King in Iudah*: So the adverſaries of Iudah and Benjamin, to hinder the building of Ieruſalem, writ to *Artaxerxes*; [l] *Be it knowne unto thee, ô King, that if this rebellious and bad citie be builded, and the walls ſet up againe, then will they not pay toll, tribute and cuſtome: for this city is a rebellious citie, and hurtful unto Kings and Provinces, and they have moved ſedition within the ſame of old time*; *for which cauſe was this City deſtroyed*, &c. This was *Hamans* common place againſt the Iewes: [m] *They keepe not the Kings lawes, therefore it is not for the Kings profite to ſuffer them*. Becauſe [n] *Ieremiah* warned the people of Ieruſalem to yeeld to the King of Babylon, according to the oath of fidelitie which they had made unto him; hee was deemed to be a traytor, *who had falne away to the*

f 1. Sam. 22. 10, 13.

g 1. King. 18. 17.

h 1. King. 22. 8.

i Amos 7. 10, 13.

k Nehem. 6. 6, 7.

l Ezr. 4. 12, 13, 15.

m Eſt. 3. 8

n Ier. 37. 17.

Caldeans. Becauſe *Shadrach*, *Meſhach*, and *Abednego* would not worſhip the golden Image which the King had ſet up, their enemies went preſently to the King, and ſaid,[o] *O King, they have not regarded thee.* So the Preſidents & Princes of Perſia, finding no occaſion againſt *Daniel* concerning his carriage in the Kings affaires, charged him with contempt of the King, ſaying,[p] *Hee regardeth not thee, ô King, nor the decree that thou haſt ſigned, but maketh his petition three times a day.*

o Dan. 3. 12.

p Dan 6. 13.

The Iewes, dreading that *Pilate* would not be much moved with all the accuſations which they ſhould ſet on foot againſt Chriſt, for matters of Religion, ſhuffled the ſecond table with the firſt; rebellion againſt *Cæſar*, with blaſphemie againſt God, and ſaid unto him,[q] *Wee found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelfe is Chriſt a king.* And again:[r] *If thou let this man goe, thou art not Cæſars friend: whoſoever maketh himſelfe a King, ſpeaketh againſt Cæſar.* They held the ſame courſe againſt Chriſts Diſciples, for ſeeking the meanes to wrap them in rebellion. The Rulers[ſ] *commanded them not to ſpeake at all, nor teach in the Name of Ieſus:* whereunto refuſing to obey, they[t] were arraigned before the Councell, and condemned to bee beaten for their rebellion. The Iewes of Theſſalonica ſet all the citie on an uprore againſt *Paul* and *Silas*, ſlandering them & all the Chriſtians of the town, that[v] *they all did contrary to the decrees of Cæſar, ſaying that there is another King, one Ieſus.* After that the tyrant[x] *Nero* had at diverſe times ſet the towne of Rome on fire, to pleaſe his wicked humour withall, and purchaſed by ſuch execrable acts the ill-will of the whole people, he ſhifted them off himſelfe, and ſuborned falſe witneſſes to lay them upon the Chriſtians. At that time, and long after, they[y] Chriſtians were accuſed to be the cauſe of all publick calamities, and popular incommodities. If at Rome the river *Tibris*, running over his bankes, overflowed the

q Luk 23. 2

r Ioh. 19. 12.

ſ Act. 4. 18.

t Act. 5. 28, 40.

v Act. 17 7.

x *Tacit. Anal. lib. 15.*

y *Tertull. Apologet. c. 40. Cyprian ad Demet. Arnob. adverſ. Gentes, lib. 1. Aug. de Civ. Dei, lib. 2. c. 3.*

the walls: If in Egypt the river *Nilus* did not rise to a just height, that overflowing the whole countrey, it might make it fertile: If the heavens were turned into brasse, and refused to distill their dew upon the drie and dustie ground: If the earth, hardned into iron, disappointed the painfull labours of the husbandman, and defrauded the sower of the expected crop: If the plague of famine, if warres, if anie epidemicall sickness went ransacking men and beasts; who were blamed but the Christians? Christians, said they, are the authors, Christians are the causes of all our mischiefs.

7 This hath ever beene since the reformation, the heavie accusation against our fathers and us: that as we are blasphemers against God; so wee are rebellious against the high powers, unprofitable to our selves, offensive to our neighbours, enemies to all mankinde: So the Iesuites, and other Romish Clergie, perswaded the young King of France, who knew us not, that wee were plotting to set up a State within his State, a Democracie within his Monarchie, and intended to cast off the yoake of subjects, that wee might become Reipublicanes, subject to none but to our owne lusts and wills, like the Swissers. So when raine falls seldome upon the earth; when the earth is unpleasant with the sluttishnesse of dust; when the meddowes, drawne dry with heate, make the owners to sigh, and the mowers to weepe; when the hayle finisheth the vintage before it begin; when the stormie whirlewindes plucke up the fruitfull trees by the rootes, and beate downe houses; when the ayre infected breatheth a mortal plague upon men and beasts; when the licentious souldier steps into his neighbours house, as if it were his owne; when going out of it hee leaveth nothing behinde him but his owne filth and the cobwebs, & forgetteth nothing but to reckon with his Host, and bid him farewell: all ages, all orders upbraid the *Huguenots*, or, as they call us now in

in France, the *Parpaillants*, that is to say, *Butter-flies*, as authors of all, becauſe we beleeve a new Law, and will not hold the good old Law of our fathers, who were as honeſt men, and had as much inſight into matters of Religion, and more devotion than wee have. The old world was a good world; our fathers, who worſhipped our Lady the Queene of heaven, and all the Angels and Saints which the Pope hath ſent thither; our fathers, who were content to beleeve as the Church beleeved; our good fathers, who turned and whirled about ſo devoutly their *Paternoſters*, and mumbled them ſo religiouſly before the *holy Images*, which theſe new upſtart fellowes call *abominable Idols*; had bread and drinke enough: but now, ſince prayers are made to God alone in a knowne tongue; ſince a few unlearned raſcals and out-caſts of the world, begin to prate moſt fondly of heavenly things; to flirt the holy Father on the noſe, and call him the Antichriſt; to beate downe Altars, to breake Images, as LEON the fourth Emperour of the Orient did, &c. we ſtarve for hunger and thirſt, and are driven to ſuch miſerie, that our ſtate cannot bee worſe. This was the Iewes anſwer to *Ieremiah*: [a] *Wee will burne incenſe unto the Queene of heaven, and poure out drinke offerings unto her as we have done, we and our fathers, our Kings and our Princes, in the cities of Iudah, and in the ſtreets of Ieruſalem. For then had we plenty of victuals, and were well, and ſaw no evill: but ſince we left off to burne incenſe to the Queene of heaven, and to poure out drinke offerings unto her, we have wanted all things, and have beene conſumed by the ſword and by the famine.*

a Ier. 44. 17, 18.

8 *Salomon* ſaith, [b] *that a man that beareth falſe witneſſe againſt his neighbour, is a hammer, a ſword, and a ſharpe arrow:* he is a *hammer* to the hearer, who yeeldeth attention unto his ſlandering; hee caſteth him, with the blowes of his viperous tongue, into many dangerous ſymptomes and perplexities of minde, as if he felled an Oxe:

b Prov. 25. 18.

Oxe: he is a *sword* to his owne soule, which he killeth with such artificiall lyes: he is a *sharpe arrow* to the innocent man whom he thus slandereth, shooting at his reputation a farre off, to breed him harme in one thing or other. for [c] *false witnesses breathe out crueltie:* [d] *They whet their tongue like a sword, and shoot in stead of their arrowes, bitter words: that they may shoot in secret at the perfect; suddenly do they shoot at him, and feare not. They encourage themselves in an evill matter: they commune of laying snares privily: they say, Who shall see them?*

c Psal. 27. 12.
d Psal. 64. 3, 4, 5.

From hence arise most cruell persecutions. Then yee see nothing but kindling of fires, but sharpning of Swords, but smoothing of Pikes, but cleering of Partisans, but preparing of Muskets, but ravenous Harpies flying into the houses, and fowling the righteous mans goods: Then ye heare nothing but edicts of proscription, but Spoyle, spoyle; Ransack, ransack; Kill, kill, with all kinde of reproaches, curses, and execrations: Then whersoever ye shall turne your face, ye shal meet with nothing but with faces inflamed with threatnings and slaughter, as [e] *Sauls* was, when he went to Damascus to bind the Disciples of the Lord: ye shal mark nothing but woodnesse, but outragiousnesse, but a wofull & sorrowfull face of all things, but hell opened, the Divels unchained, and all their fiery malice displayed against the righteous; but ravishing of goods, defiling of maried women, deflowring of Virgins; banishing, murthering, exquisite punishments, grievous tortures, new kindes of death, and, which is most insupportable to an honest heart, scoffing, upbraiding, despitefull rayling; or, if you will have the roll which the Apostle hath made of the righteous mans evills, [f] *tribulation, distresse, persecution, famine, nakednesse, perill, sword*, without exception of sex, without pitie towards little children and sucklings, without any reverence to the gray haire and old age.

e Act. 9. 1, 2.
f Rom. 8. 35.

The Apostle, speaking of the godly and righteous men which lived under the tyrannie of the Idolatrous Kings of Iuda and Israel, and under the Kings of Syria and of Egypt; saith, that g *they had tryall of cruell mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandred about in sheepes skinnes and goat skinnes, being destitute, afflicted, tormented. Of whom the world was not worthy: they wandred in deserts, and in mountaines, and in dens, and caves of the earth.* What is deare to the righteous man in this world? *His goods.* What more deare than his goods? *His life.* What dearer to him, what much more esteemed of him than his goods, his life, and all the world? *Gods glory, and his owne reputation.* Marke in this catalogue of evils, the righteous man bereft of all these things.

g Heb 11. 36, 37, 38.

9 The first unexpected message that the bringers of ill news reported to *Iob*, was of the losse of all his goods: the second, of the unlooked-for and violent death of all his children. And, as if all that had beene but sport and play, h the divel smote him with so many sore biles, that from the sole of his foot, even unto the crowne of his head, there was nothing found in him but the skin of his teeth. i His byles were so loathsome to the eyes, so stinking to smell, that his breath became strange to his wife; his servants, and those that dwelled in his house, counted him for a stranger, and when hee called them, gave him no answer: his acquaintance were estranged from him, his familiar friends forgot him; the men to whom hee committed his secrets, abhorred him; the young children despised and spake against him; his familiar friends, which came to comfort him, gaped upon him with their mouth, and, adding affliction to the afflicted, vexed his soule with reviling words; calling him an oppressor of the poore, a wicked man, an hypocrite, and disputed eagerly against him, that the hypocrites and

h Iob 2. 7.

i Iob 19. 12. &c.

and wicked men are the meere and onely object of afflictions: yea, his owne wife scorned his godlinesse and uprightnesse, and mocking him with ironicall and pinching words, [k] *Doest thou still*, said shee, *retaine thine integrity? Blesse God, and die.* Besides that, [l] when hee thought that his bed should comfort him, and his couch should ease his complaint, then hee was scared with dreames, and terrified through visions; so that he consumed like rotten wood, and as a garment that is moath-eaten. It seemes that God had made him an example and patterne of the manie evills wherewith the righteous are compassed and besieged on all sides.

k Iob 2.9.
l Iob 7.13.

10 If ye reade the storie of *Davids* life, ye shall judge that his owne sensible experience of the many evills, which lay heads and hands together to overthrow the righteous man, whereof hee speaketh in this Psalme; made him to cry with griefe in another Psalme: [m] *Deep calleth unto deepe at the noyse of thy water spouts: all thy waves and thy billowes are gone over me.* Consider [n] him, consider [o] *Elyah* the Prophet, consider the [p] *Maccabees*, and all those worthy Confessors and Martyrs, whom the blessed Apostle in the Epistle to the Hebrewes recommendeth, to the blessed and perpetuall memory of the Church: behold them destitute of meat to fill their bellies, and of honest clothing to goe abroad; eye them shrowding their nakednesse basely and poorely under sheepe and goat-skinnes; view them, now flying to the deserts and high mountaines, now hiding themselves in dens and caves of the earth, to save their lives. Remember [q] *the hundred Prophets*, which *Obadiah* hid by fifties in two caves, feeding them with bread and water. The Saints were thus put unto the pinch, when their enemies and persecuters were full-gorging themselves with their goods.

m Ps.42.7.
n 2.Sam. 23.14.
o 1.Kin.19. 4,7.
p 1.Mac.1. 28,29.
q 1.Kin.18 13.

11 Behold the whips and scourges wherewith [r] *Pharaohs* mercilesse taske masters teared and rent the flesh

r Exod.5. 13.

from the bones of Gods people. Were not[f] *Micaiah* and[t] *Ieremiah*, the Prophets of the Lord, cast into a strait prison, and there fed with bread and water of affliction, to starve? [v] *Naboth*, was he not killed with stones for his Vineyard? Was not that the hyre wherewith [x] *Ioash* the Apostat payed *Zachariah* son of *Iehoiada* the high Priest, for his conservation and education, and requited the kindnesse which *Iehoiada* had done to him? [y] *Isaiah* was cut thorow the middle with a Saw by *Manasses*. Iesus Christ charged the Iewes and Ierusalem, with[z] *scourging, killing, crucifying, stoning, persecuting of the Prophets, wise men, and Scribes, wich were sent unto them.* How manie hellish and horrible torments found out the Tyrant *Antiochus Epiphanes* against the Iewes, who would not leave the Law of the Lord their God? Yee know [a] the story of the seven brethren, and of their godly mother, whom hee commanded first to be maimed, then the skin to be pulled off their head with the haire, and finally to be brought to the fire, and fryed in a hote Caldron.

12 *Salomon* saith truely, that [b] *a good name is better than precious oyntment:* Neyther is there anie honest-hearted man, but he findeth comfort in his povertie, in his basenesse, in all his most sharpe and pricking afflictions, in death it selfe; so that his reputation be kept spotlesse, and that in his calamitie hee may shun to be made a mocking-stock. For ye shall finde few men or women who desire to out-live their own dishonour and shame: and there is no righteous man, who can abide the disgracing injuries wherewith God is pierced, thorow his side. Nevertheless discredit, infamie, shame is also the righteous mans share. No affliction did nip [c] *Iob* so sensibly, as when he saw himselfe to be made a laughing stock to young children, a by-word of the people, a Tabret before all men, a Butt of reproaches to his best friends, and to his owne wife. [d] *Sampson* suffered patiently

f 1.Kin.22. 27.
t Ier.20. 2. Ier.37.15, 16.
v 3.King. 21.13
x 2.Chro. 24.22.
y *Origen, in Matth. cap.* 23.
z Matt.23. 34, 37.
a 2.Macc. 7.
b Eccles.7. 1.
c Iob 16. 10. Iob 17.6. Iob 19 18. Iob 2.9.
d Iudg.16. 21, 25.

ently the pulling out of his eyes, the binding of his armes and feet with fetters of brasse, and the vile and toylsome grinding in the prison-house: But when the Lords of the Philistins sent for him, that he might make them sport, and when he heard them thanking *Dagon* their fishie god for the affliction wherwith his God, the God of heaven, which hath made the sea and the dry land, had visited him; he forgate patience, and cryed to heaven for vengeance. *David* complained of his enemies, becausee *they opened their mouth wide against him, and said, Aha, Aha, Our eye hath seene him*, &c: But f *it was a sword in his bones, whilst they said daily unto him, Where is thy God?* Then he cryes to his God: g *The reproaches of them that reproached thee, are fallen upon me.* The Prophet *Elisha* cursed, in the name of the Lord, the little children who mocked him, crying, h *Goe up thou bald head, goe up thou bald head*; and called for the Beares of the wood to teare them. i Ierusalem *sighed* when *all that honoured her* in her prosperitie, *despised her* in her adversitie, *because they had seene her nakednesse*, and *did mocke at her Sabbaths:* Then Ierusalem, then the Church complained, k *O God, the Heathen are come into thine inheritances: thy holy Temple have they defiled: they have layd Ierusalem on heapes. The dead bodies of thy servants have they given to be meate unto the fowles of the heaven: the flesh of thy Saints unto the beasts of the earth. Their blood have they shed like water round about Ierusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorne and derision to them that are round about us.* Then they all cryed, *How long, LORD! wilt thou be angry for ever? Shall thy iealousie burn like fire?* But that which lay heaviest upon their hearts, was, l to heare Gods enemies *roring in the midst of his congregations*; to see them *set up their Ensignes for signes, their armes lifting up axes upon the interlaced timber of the Sanctuary, breaking downe with axes and hammers the carved worke thereof, and burning it into ashes, with all the Synagogues*

e Psal.35. 21.
f Psal.42. 10.
g Psal.69. 9.
h 2 Kin.2. 23,24.
i Lament. 1.7,8.
k Psal.79. 1,2,3,4,5.
l Psal.74. 4:5,6,7,10.

of God in the land. Then they could not chuſe but mourn and cry, *O God, how long ſhall the adverſarie reproach? Shall the enemy blaſpheme thy Name for ever?*

13 All the righteous men of the Chriſtian Church, have in all times beene tryed with theſe three kinds of tentations. The Lord Ieſus, our Maſter and head, [m] *had not where to lay his head.* Neither would his perſecuters [n] ſuffer him to dye in the garments which he had, but ſtript him of them, leaving him nothing to hide his nakedneſſe. The bleſſed Apoſtles, the Rams and ring-leaders of Chriſts flock, [o] *had neyther gold nor ſilver,* but did [p] *hunger and thirſt, and were naked, and had no certaine dwelling place, and laboured, working with their owne hands.* In the primitive Church, whoſoever had goods, were made a prey to Chriſts enemies; and the Apoſtle beareth them witneſſe, that [q] *they tooke ioyfully the ſpoyling of their goods.* Many of you to whom I ſpeake, have heard your fathers relate, how many quarrels were maliciouſly pick't againſt them, to begger them, and undoe their eſtates; and how (leaving all in Babylon, as *Lot* did in Sodom) to eſcape the burning thereof, and ſave their ſoules, they came to this bleſſed refuge and Sanctuary of Gods people in their ſhirts, as *Iacob* paſſed the river Iordan, and came to *Laban*, having no other proviſions and helps for his journey and peregrination, but his ſtaffe alone. In theſe laſt troubles of France, I (who now ſpeake to you) have ſeene townes, which before were girded with Walls, fortified with Bulwarkes, flanked with Turrets, ſowen with the ſeed of true Chriſtians; defaced, levelled to the ground, turned into aſhes: and now there is nothing to be ſeene where they ſtood, but dens of Foynes and Foxes, but heapes of unprofitable ſtones, but thickets of thiſtles, nettles, and bryers. I have ſeene many great & honeſt families broght, by the barbarous & rude ſouldier, to cleanenes of teeth, & conſtrained to begge, when theſe Horſe-leeches were feeding upon their

m Matt. 8. 20.
n Ioh. 19. 23.
o Act. 3. 6.
p 1. Cor. 4. 11, 12.
q Heb. 10. 34.

their spoyles. To how manie have yee, even ye your selves, inlarged your mercifull and charitable bowels; who were accustomed to be bountifull unto others, and who come to you to be the glorious object of the forwardnesse and overflowing grace of your cheerfull and liberall charity, after that they were compelled, like [r] the young man in the Gospel, to leave, in the hands of the robbers, the sheet wch others (lesse cruell) had left them to cover their nakednesse, and to flie from them naked; thinking themselves happie to be like unto [s] *Ebed-melech* and [t] *Baruch*, after the destruction of Ierusalem by the Babylonians, and to have their life for a prey!

r Mark. 14 51, 52.

s Ier. 39. 18
t Ier. 45. 5.

14 But that also is not granted to all: for the bloodthirstie crueltie of the wicked cannot be quenched, but with the blood of the righteous. The *Lord Iesus*, the author and finisher of our Faith, the Shepheard and Bishop of our soules; after that [v] *he had endured the contradiction of sinners against himselfe*, was at the last set to sale by one of his owne Disciples, betrayed with a kisse, delivered unto the insolencie of the souldiers, tyed hard with cordes, beaten spitefully, crowned with thornes, scourged most cruelly, & brought forth to the Iews, disfigured with streames of blood, flowing from the most parts of his wounded bodie: an ugly spectacle to make Rocks to cleave, Tygres to weepe, and the Divels themselves to quake and start backe with sorrow. But all that cannot satisfie these more than stony-hearted and hellish Cannibals: forthwith they cry, [x] *Away with him, away with him, crucifie him.* His death they thirst after; neither can anie thing slake their thirst, but the blood of his death.

v Heb. 12. 2.

x Ioh. 19. 15.

His Disciples fared not better than hee; [y] *Steven* the first Martyr was stoned for his sake: What welcome his Apostles got of those to whom they preached the good tydings of peace, yee may judge by the relation which the Apostle makes of the Feasts wherewith hee

y Act. 7. 59

was

was interrained at his first comming to them: [a] *Of the Iewes*, saith he, *five times received I forty stripes, save one: thrice was I beaten with roddes: once was I stoned: thrice I suffered shipwracke: a night and a day I have beene in the deepe. In iournying often, in perills of waters, in perills of robbers, in perills by mine owne countrey men, in perills by the heathen, in perills in the city, in perills in the wilderneſſe, in perills in the ſea, in perills among falſe brethren. In wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.* Behold, I pray you, in this one Apoſtle a three-fold univerſalitie, *of the evils* which he ſuffered, *of the places* where he ſuffered, *of the perſons* of whom he ſuffered: he ſuffered hunger, thirſt, nakednes, cold, impriſonment, ſcourges, and whips, ſtoning, ſhipwrack. No place was a place of refuge to him againſt ſo many evils: he ſuffred by ſea, by land, in the citie, in the wilderneſſe: Lo, whereſoever he came to preach, there he found a croſſe to take up, and to be laid upon his ſhoulders. All kind of perſons had a quarrell to him: the Gentiles, and the Iewes of his owne nation, known enemies, and falſe brethren. They conſpired all, they concurred all to bereave him of his life, and prevailed: for after that hee had paſſed thorow the burning Fornace of all other evils, he was beheaded at Rome by the commandment of the Emperour *Nero*. When one Apoſtle, one member of Chriſts Church, was ſo hardly uſed, thinke ye that the reſt, who ſailed with him in the ſame ſhip, did ſleepe upon a calme and quiet ſea, without wagging, and danger of ſhipwrack?

[b] *Herod* killed *Iames* the brother of *Iohn* with the ſword. [c] *Iohn* was relegated into the Iſle of *Patmos*, for the word of God, and for the teſtimony of Ieſus Chriſt; [d] after that he, and the reſt of the Apoſtles, had been beaten, & had ſuffered ſhame for Chriſts Name at Ieruſalem. [e] The Lord foretold *Peter*, that he ſhould glorifie him by a violent death, but where we know not; for the probabilities be

a 2. Cor. 11. 24, 25, 26, 27.

b Act. 12. 2

c Rev. 1. 9.

d Act. 5. 40, 41.

e Ioh. 21. 18, 19.

be many that he was never at Rome. The Eccleſiaſtical Stories tell us, that [f] *Andrew* his brother was crucified at *Patros*: *Bartholomew* was flayed quick in a town of *Armenia*, called *Albana*: *Philip* was tyed to a poſte, and ſtoned to death at *Hierapolis*: *Thomas* was put to death by the Indians, to whom he preached the Goſpel. *Matthew* was nailed quicke to the ground at *Myrmena*: *Iames, the ſonne of Alpheus*, was caſt headlong from the pinacle of the temple of Ieruſalem, and ſtoned with ſtones and clubs: *Iude Lebbeus*, called alſo *Thaddeus*, laid downe his life for the Goſpel at *Beryta*, after that hee had preached Chriſt to the Edeſſeniens, and all Meſopotamia: *Simon the Cannite* ſuffered martyrdome in *Mauritania*: *Matthias* was executed amongſt the Æthiopians: *Mark* the Evangeliſt was trailed thorow the ſtreetes of *Alexandria* in Egypt, with a halter about his neck, and afterwards burnt quicke: *Luke* was hanged upon an Olive tree. All the Apoſtles, all the Evangeliſts, ſealed the doctrine of the Goſpel with their innocent blood.

f *Dorotheus in Synopſi. Cyprian. de duplici Martyr. o. Sabellicus, Aeacid. 7. lib 2. &c.*

15 The cruell tyrant *Nero* ſowed the Chriſtians in Wolves, in Beares, and other wilde beaſts skins, and, uncoupling his Hounds and Maſtiffes after them, made the tearing and diſmembring of innocent and godly men, a game for the people to behold. Others he tooke, and heaping them one upon another (as ſo manie Fagots) ſet them on fire, that they might ſerve for fire to warme, and for light to ſhine by night to thoſe which walked thorow the ſtreets of Rome. [g] *Wee glory*, ſaith *Tertullian, in this ſetter forth of our condemnation: for whoſoever knoweth him, may iudge, that nothing could be condemned by Nero, but that which is a very good thing.* I ſhould be too prolixe and tedious, if I ſhould name particularly all the circumſtances of ten heavie perſecutions, which laſted 318. yeares, from the eighth yeare of that lumpe of clay ſoked in blood, called *Nero*, unto *Conſtantine the Great*; under *Nero, Domitian, Traian, Antoninus Verus*,

g *Tert. Apologet. cap. 5. Sed tali dedicatore damnationis noſtræ etiam gloriamur, &c.*

Verus, Severus, Maximinus, Decius, Valerian, Aurelian, Diocleſian, in whoſe time ſo much blood was ſhed in one day, that the executioners were wearie and faint with killing; as [h] *Euſebius*, who was an eye-witneſſe of theſe dolefull ſpectacles, reporteth. Then the perſecution was ſo eager, that in one moneth it conſumed ſeventeene thouſand Chriſtians: whereby yee may judge, what havock and murther was made of them in tenne yeares together that it laſted, being foſtered by the diviſions which were in the Church, and ſecret treacheries of falſe brethren; whereof *Diocleſian* the tyrant took occaſion to undoe our Religion, and had utterly overthrowne it, if God had not oppoſed, to his wicked ſleights and raging furie, the ſword of *Conſtantine* the Great, firſt redreſſer of the Church, and defender of the true faith. [i] *Iulian the Apoſtate* depriving the Chriſtians of all dignities, promotions and honours, forbidding by ſevere edicts their children to be taught in humane letters, and received into the publike Schooles, impoveriſhing them with great fines and exactions of money above their power; did more harme to the Church in one yeare, than *Diocleſian* did in tenne by his bloodie perſecutions, though his one yeares Empire was not innocent of Chriſtian blood. Who can expreſſe, how manie Chriſtians were put to death, by the Emperours who were infected with the moſt abominable hereſie of *Arius*? I overpaſſe impriſonments, relegations, baniſhments; which were called favours, courteſies, and workes of mercie, by the tyrants: for [k] *the tender mercies of the wicked are cruell*. I omit the drowning, the hanging, the mangling, the roſting, the broyling on Gridirons, the ſcorching, the burning with fire thoſe who all the night were frozen with cold, and a thouſand moe cruell tortures, whereby the Emperours and their people bent their minds, to ſmother the Chriſtian Religion, as *Herod* ſought to kill Chriſt in the cradle.

h *Euſeb. hiſt. Eccleſ. lib. 8. cap. 9.*

i *Socrat. hiſt. Eccleſ. lib. 2. cap. 10. 11. 13.*

k Pro. 12. 10.

16 In

16. In vaine goe we to seeke in antiquity, examples of monstrous cruelties against the true Christians, when the last age wherein our fathers and restorers of the true Christian Religion lived, affordeth to us an huge number which cannot be numbred: If yee have read the storie of the *Albigenses*, ye shall finde there, how some of them were not burnt, but rosted faire and softly, that they might feele their death; some were burned quicke, some tormented after a strange manner by beetles and such like wormes, which, laide upon their navills, and covered with a dish, gnawed their bellies, and boaring them through even into their intralls, caused to these poore creatures a languishing, but a most sensible and dolorous death. All the faithfull of *Merindoll* were murthered upon an arrest or decree of the Parliament of *Aux* in *Province*: Fortie five of their wives, which were great with child, were shut up in a barne, and burnt there: thirty others were torne in pieces by the first Presidents commandement, and the little children, as they were thrust out of their wombes, trampled, and made to breathe out their last, before they had leasure to breathe in their first ayre. *Florent Venot*, after that he was a great while racked in an engine sharpe-topped at the lower end, which they called *Chausse d' Hypocras*, was made an unchristian shew in the middest of a bone-fire to the Christian King at his first entrie into the Capitall towne of his realme: *Nicolaus Nail* was first basted with hot scalding oyle and lead, and afterwards burnt quicke: The *Tennis-Court-keeper* of *Avignon*, was kept in a cage hanging in the great street; by night at the cold ayre, by day at the burning heate of the sunne, and so vexed a long time, either singing Psalmes to God more harmoniously than the Nightingale, or reprooving the superstitions and idolatries of the people which gazed upon him: In the booke of Martyrs, ye may reade how *Iohn*

Hooper, Doctor in Divinitie, was burnt at three times: how *Thomas Noris* and a Prieſt with him, was led bare-footed upon briars and thornes from the priſon unto the place appointed for their execution, that in them might be fulfilled the Propheſie of *Hoſea*, l *Behold, I will hedge up thy way with thornes*: how ſundry were ſtiffe and frozen with extreame cold in the night, and the next day after ſent to the fire: how the Arch-biſhop of *Canterbury* did with-hold all kind of meat and drink from his priſoners, while they ſtarved and dyed of hunger.

l Hoſ. 2. 6.

If I ſhould relate unto you the Tragicall Maſſacres of *France*, in the yeare of Chriſt 1572. the ſlaughtering of an hundred thouſand men and women like beaſts, the rocking of little babes a-ſleepe with preſent death, the ſtilling and pacifying of them with mercileſſe deſtruction, the inceſtuous defyling of chaſte Virgins, the deſpightfull uſing of grave Matrons, the pittileſſe regarding of old age, the welcoming of infants as they came out of their murthered mothers wombs, with ſword and fire, the pulling of others from the milke of their mothers breaſts, to ſucke them with their owne blood. If I ſhould ſet out in true colours the principall townes of that great kingdome, as they were then; what ſhould ye heare but blaſpheming, but roaring, in the one part; but weeping, but lamenting, but crying to heaven for mercy and helpe, on the other? What ſhould ye ſee but fire, ſwords, murder, blood-ſhed, dead carcaſes, but roaring lyons, but firie dragons, but ravenous wolves, but m *Hazael* and his Courtiers, killing, ſlaying, murthering young and old, daſhing little children, ripping up women with child; but great rivers ſtained and ſurrounded with innocent blood?

m 2. Kin. 8. v. 12.

If I ſhould but draw unto you the firſt lines of the calamities of the Palatinate, and of the late deſolation of the Churches of *France*; if I ſhould ſpeake unto you

of

of honeſt women, firſt miſuſed in that which is their moſt precious jewell, and then murdered, or blowne up in the ayre, with gun-powder thruſt and ſtopped in their wombes; of young Virgins diſguiſed in mens apparell, with doublet, breeches, the Lackeys cap upon their cloſe ſhaven heads, the dagger upon their loynes, and conſtrained to follow the armies, neither daring, neither knowing to whom to make their mone; of ſucklings, pulled violently from their mothers breaſts, and murdered before the faces of their doubly-deſolate parents; of ſome of them throwne in the aire, and received upon the points of pykes for a ſport; of others, upon a wager who ſhould caſt them fartheſt off, flung into the waters, when the poore innocents were laughing upon their murderers, and playing with their beards; of many moe ſold to theſe couſeners, which we are accuſtomed to call Egyptians, at eighteene pence a peece; of men and women inthralled to the Mahumetans for a little ſumme of money: as it is written, [n] *Thou ſelleſt thy people for nought, and doeſt not increaſe thy wealth by their price*: In a word, if I ſhould but report what things I have heard, read, or ſeene, your minds would quake, your hearts would ſtart backe with ſorrow; neither ſhould ye finde teares enow to bewaile, nor I words ſufficient to diſplay and unfold unto you the cruſhing and bruiſing of *Ioſeph*.

n Pſal. 44. v. 12.

17. Therefore let us lay over it the vaile of ſilence, and make here a pauſe, ending this action with hearty prayers to God for the peace and proſperitie of Ieruſalem: O Lord our God, thou haſt fed us with aſhes for bread: thou haſt given us teares to drinke in great meaſure. Thou haſt beene angry againſt our prayers: we have cryed unto thee, and thou haſt not liſtened unto our ſupplications: But now, O Lord; but now turne thine eare unto us, and turne our hearts unto thee: Cauſe thy face to ſhine upon us, and we ſhall be

saved through the merits of our onely Saviour Iesus Christ: to whom with thee and the holy Ghost bee all honour and glory both now and for ever. Amen.

SERMON III.

Of the righteous mans Evills.

PSALM XXXIV. XIX.

Many are the Evills of the Righteous.

1. *How Christ was upbraided and dishonoured in his death;*

2 *As likewise the holy Apostles, and the first Christians.*

3 *How our brethren are abused in Spaine, and elsewhere.*

4 *The righteous mans evills tread one another on the heeles.*

5 *He hath many enemies, which are the cause of the great number of his evills.*

6 *His greatest enemies are his neerest kinsmen.*

7 *All kind of persons were enemies to Christ;*

8 *And to his Apostles and their disciples.*

9 *All kind of men are enemies to the Church of our time.*

10 *Hence come the inward evills, which disquiet the righteous man.*

11 *The righteous is persecuted unrighteously;*

12 *Howsoever his perseeuters iudge, or speake otherwayes.*

13 *The vanitie of many accusations set on foot against him.*

14 *The iniquity of the Iudges proceeding against him.*

15 *How these which live in peace, as we in England, may be said to have many evills.*

16 *Exhortation to thankfulnesse, and godlinesse of life.*

I. THat which is most grievous to the righteous man, in all the evills whereof I have spoken, is the upbraiding, disgrace, and shame wherewith hee is exercised. For whereas all criminalls finde pitty and commiseration in those that behold them, who either accompa-

ny

ny their death with teares, or behold it with silence: The faithfull and the righteous man can neither live nor die, but he shall be followed with opprobrious hues and cryes. [o] *Ismael* mocked *Isaac*, that is, according to *Pauls* exposition, [p] *persecuted him.* When the Apostle saith, that [q] *Moses esteemed the reproach of Christ greater riches than the treasures of Egypt*; he giveth us to understand, that the Church hath beene from the beginning subject to contempt, defamations, taunts, and dishonour for Christs sake: It was of Christ that *Isaiah* propheſied, [r] *Behold I, and the children whom the Lord hath given me, are for signes and for wonders in Israel*: of him first, and then of his children.

o Gen. 21. v. 9.
p Gal 4. v. 29.
q Heb. 11. v. 26.
r Isa. 8. v. 18 Heb. 2. v. 13

He was upbraided in his life time with the nicke-names of a seducer, a drunkard, a glutton, a sorcerer, and of *Beelzebub* the Prince of the divells; but he was most outragously mocked in his death. In [s] *Caiphas* house they blindfolded him, they strooke him on the face, they asked him, saying; *Prophecye, Who is it that smote thee?* In [t] *Herods* Court he was set at naught, mocked, and arrayed in a white gorgeous robe, as a foole. In [u] *Pilats* common hall, the souldiers stripped him, to put on him a skarlet robe; and when they had platted a crowne of thornes, they put it upon his head, with a reede in his right hand: then they bowed the knee before him, and mocked him, crying, *Haile King of the Iewes*; then they spat upon him, and took the reed, and smote him on the head. In Golgotha, where hee was crucified betweene two theeves, as if he had beene a malefactor, they that passed by, reviled him, and wagged their heads, saying, [x] *Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: If thou be the Sonne of God, come downe from the crosse*: likewise the chiefe Priests, the Scribes, and Elders, mocking him, said, [y] *He saved others, himselfe he cannot save: If he be the King of Israel, let him now come downe from the crosse, and we will beleeve*

s Luk. 22. v. 64.
t Luk. 23. v. 11.
u Mat. 27. v. 28, 29, 30.
x v. 39. 40, 41, 42, 43, 44, 46, 47.

beleeve him: He trusted in God, let him deliver him now, if he will have him. The theeves also which were crucified with him, cast the same in his teeth. Last of all, some of them perverted his words, saying, that he called for *Elias*, when he prayed, *Eli, Eli, My God, my God, &c.* Then was fulfilled that which he spake by *David*, saying, [y] *I am a worme, and no man; a reproach of men, and despised of the people: All they that see me, laugh me to scorn: they shoote out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him.*

y Psal. 22. v. 6, 7, 8.

II. His children, his holy Apostles received no better entertainement of the men of the world: for what were they but [a] *a spectacle unto the world, to Angels, and to men?* Complaine they not, that *they were made as the filth of the world, and the off-scouring of all things*; walking [b] *by honour, and dishonour, by evill report, and good report; as deceivers, and yet true; as unknowne, and yet well knowne?* The Apostles disciples, fared they better? No, no. The Apostle writeth of the Hebrews, that [c] *they were made a gazing stocke by reproaches and afflictions*; which I take literally: for we know, that the custome was to draw Christians to the theatres and publike play-houses; to carry them ridiculously disguised from scaffold to scaffold for a shew; to set them on pillories to disgrace them, and then to cast them naked to the Lyons to be dismembred and devoured in the eyes of the people: which delighting in such spectacles, were accustomed to cry, [d] *Christianos ad Leonem: The Christians to the Lyon. Tantos ad unum? So many to one?* saith *Tertullian.* [e] And because the Governours and Magistrates perceived that to Christian women, the defiling of their chastitie was more horrible and grievous than all kinds of torments, and most exquisite deaths; they condemned them rather to serve bawdes in stewes, than to be torne by Lyons: which many of them prevented by killing of them-

a 1 Cor. 4. v. 9, 13.
b 2. Cor. 6. v. 8, 9.
c Heb. 10. v. 33.
d *Tertul. Apologet. cap.* 40.
e *Ibid. cap. ultimo. Ad Lenonē damnando Christianam, potius quàm ad Leonem, &c. Ambr. tom. 3. serm* 90. *Euseb. hist. Eccl. lib.* 8. *cap.* 11.

themſelves: [f] Others they ſtript, and tying them by one foot, hoiſed them up in the ayre, their heads downeward; and letting them hang ſo while they died, made of their naked bodies a moſt filthie and cruell ſpectacle to all thoſe that paſſed by: [g] Of ſome men they would pull out the right eye, and put out of joint the left leg, and let them live, that they might be both ridiculous and miſerable.

Aug. de Civ. Dei. l. 1. c. 26.
f *Ibid. c. 9.*
g *Ibid. c. 12.*

III. The Inquiſitors of Spaine, ſend to the fire the reformed Chriſtians arrayed in a yellow garment, called *the Sambenit*, which is all ſet and covered over with croſſes and black Divells, and miſhapen after a faſhion ſo ridiculous and monſtrous to be ſeene, that ſome of the beholders cannot hold from laughter; ſome are ſcared, and flye away, beleeving the poore men to be ſo manie Divels come out of hell: none is touched with commiſeration towards them. How often have the Papiſts welcomed their Kings with the honour, or rather horror of ſuch pageants, at their firſt entrance into their townes? as it is written of the Idolatrous people of Samaria, [h] *They make the King glad with their wickednes, and the Princes with their lyes.* Shall a Miniſter goe thorow the ſtreets in Popiſh townes, in the deepeſt peace, and not be hooted and hurried with moſt intolerable contumelies, although they be arrayed like the reſt of the people? Can anie buriall be convoyed there without ſuch ſhowting and out-crying? How often have theſe moſt inhumane and cruell Tygres, denied the honour of buriall to our brethren; accompliſhing that which is written of them in [i] the Revelation, by *not ſuffering their dead bodies to be put in graves?* How often have they unburied them, and made the Church to cry to God with ſighes and ſobs,

h Hoſ. 7. 3

i Rev. 11. 8, 9, 10.

[k] *The bodies of thy Saints moſt deare,*
Abroad to birds they caſt:

k Pſal. 79. 2

The fleſh of ſuch as doe thee feare,
The beaſts devoure and waſte?

when as theſe carrion-eater-harpies were *reioycing over them, and making merry, and ſending gifts one to another*; as queſtionleſſe the chiefe Prieſts, the Scribes, the Phariſees, the Elders of the Iewes, and the whole people did, after they had crucified and reviled moſt ſhamefully the Lord of glory, the Saviour of the Church, the *Immanuel* our Lord Ieſus Chriſt. What Pſalmes, thinke yee, are now ſung in the Palatinate, and in the Churches of France? Surely the fortie foure, the ſeventie foure, the ſeventie nine, the foure-ſcore, and others; where, amongſt manie moe complaints, they poure forth of a ſad and broken heart, with trembling words and many teares, into Gods boſome, this heavie, but too true moane;

Vnto our neighbours thou haſt made
Of us a laughing ſtocke,
And they that round about us dwell,
At us doe grin and mocke.
Thus we ſerve for none other uſe,
But for a common talke:
They mocke, they ſcorne, they nod their heads,
Where ever they goe or walke.

So is verified not onely that which *Salomon* ſaith, that [1] *there be iuſt men, unto whom it happeneth according to the worke of the wicked*; but alſo that which *David* ſaith in my text,

1 Eccl. 8. 14.

Many are the Evills of the righteous.

IV. For as the divell tempted Chriſt eft-ſoones, and gave him no reſpit, ſtirring up againſt him all kind of enemies, untill he nayled him upon the croſſe; even ſo, he letteth never Chriſts members alone, but bringeth evils upon them, one on the necke of another, and ever contriveth againſt them ſome new miſchiefe, watching heedfully how to harme them, when they looke for ſome

some slackening. Thence is this pittifull lamentation of the Church, [m] *The Plowers plowed upon my backe: they made long their furrowes:* [n] *For thy sake we are killed all the day long.* Thence is this wailefull plaint of every righteous man, [o] *All the day long I have beene beaten, and my chastisement returned every day:* So that not onely in diversitie, and hugenesse, but also in continuance, from the first day of the righteous mans spirituall birth, unto the last gaspe of his mortall life,

m Psal. 129.3.
n Psal. 44. 22.
o Psal. 7.14

Many are the Evills of the righteous.

V. They must be *many*; for many lay their heads together to devise them: which, as it is said by the Prophet *Micah*, [p] *forge iniquitie in their beds: and when the morning is light, they practise it; because they have power to doe it in their hands.* The Spirit which inspires them, is *the divell*, the spoyler of all good, architect and master of all evill; who [q] *as a roaring Lyon walketh about, seeking whom he may devoure.* He breathes into the unrighteous mens hearts all kinds of devices and trickes against the righteous man. Thence it is, that [r] *the wicked plotteth against the iust. and gnasheth upon him with his teeth: The wicked have drawne out the sword, and have bent their bow to cast downe the poore and needy, and to slay such as be upright in their way: The wicked watcheth the righteous, and seeketh to slay him.* Thence it is, that [s] *the heathen rage, the people imagine vaine things, the Kings of the earth set themselves, the rulers take counsell together against the Lord, and against his annoynted:* saying, *Let us breake their bands asunder, and cast away their cords from us:* [t] *For loe, the wicked bend their bow, they make ready their arrow upon their string, that they may priuily shoot at the upright in heart.* David was but one man: and he complaineth, that [u] *his persecuters and enemies were many:* yea so many, that he was amazed at it, and cryed to God with astonishment, [x] *Lord, how are they increased that trouble me! many are they that rise up against me.* Of what nation were they?

p Mich. 2.2.
q 1 Pet. 5.8
r Psal. 37. 12,14,32.
s Psal. 2.1, 2,3.
t Psal. 11.2
u Psal. 119 157.
x Psal 3.1.

y Psal. 118 10.

y *All nations*, saith he, *compassed me about*.

Had *David* alone so many enemies? It is no wonder then, if the Church wherein there are many *Davids*, maketh her prayer with this heauy complaint to God,

a Psal. 83. 1,2,3,4,5.

a *Keepe not thou silence, O God, hold not thy peace, and be not still, O God: for loe, thine enemies make a tumult, and they that hate thee, have lift up their heads: They have taken crafty counsell against thy people, and consulted against thy hidden ones: They haue said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance: for they consulted together with one consent, they are confederate against thee.* What men are these which dare attempt matters so high and impossible?

b v. 6,7,8.

b *The Tabernacles of Edom, of the Ishmaelites, of Moab, of the Hagarens: Gebal and Ammon, and Amalecke: The Philistines, with the inhabitants of Tyre: Assur also is ioyned with them: they have holpen the children of Lot:* All alike enemies to Gods people; and yet some of them *the Idumeans, Ishmaelites, Moabites, Ammonits*, kinsmen to Gods people: the *Idumeans*, the neerest, & withall the most malicious and cruell of all; who not being able of themselves, to doe any harme to the Church, joyned with the Babylonians, who besieged Ierusalem, and as if they had beene Trumpets to sound the Alarum, heartned them: crying,

c Psal. 137.

c *Raze it, raze it, even to the foundation thereof.*

VI. Such hath ever beene the condition both of every righteous man, whose aboad is

d Ezec. 2.6 e Cant. 2.2. f Pro. 17.17

d *with briers, thornes, and scorpions*; and of the whole Church, which is e *as the lillie among the thorns.* f *A friend loveth at all times, and he shall be borne as a brother in adversitie.* The righteous man findeth seldome such friends: kinsmen and friends, who should love and protect him, are eyther the first to procure unto him all kind of mischiefe; or behold his adversitie, as if they were *frenm* bodies. And, which is worthy your observation, they which have or challenge to themselues the title and right of the eldest

deſt and firſt borne, have ever perſecuted their youngers, becauſe they were their betters.

Was it not [g] *Cain* the firſt borne, who murthered his innocent brother *Abel*? [h] *Iſmael*, borne after the fleſh, perſecuted he not *Iſaac*, who was borne after the ſpirit? [i] *Eſau*, hated he not his younger brother *Iacob*? and was not this his vow, *I will ſlay my brother Iacob*? This hatred, was it not propagated to all their progenie? Had ever the Iſraelites, deſcended of *Iacob*, more fierce and miſchievous enemies than the viperous brood of *Eſau*? As ſoone as *David* was anointed King over Iſrael, [k] *Eliab* his elder brother envied him: the [l] *Ziphims*, men of his owne Tribe, treacherouſly betrayed him: [m] Neither could he finde any place of refuge for his father and mother in all Iſrael, but was conſtrained to ſeeke a ſafegard for them in *Moab*. Hee is no ſooner peaceable in his kingdome, [n] but his owne ſonne ſeekes his life; but *Achitophel*, his gouernor, his familiar, who was privie to all his ſecrets, ſecondeth the Parricide with his pernicious counſells; but the whole people followed their deadly attempts. [o] The ten Tribes, after their revolt frō God and from the King, challenged to themſelves the glorious title of *Iſrael*, and under that name which before was common to the twelve, perſecuted the other two; which retaining the puritie of Gods ſervice, were conſtrained to diſcerne themſelues from theſe Apoſtates by the new name of *Iewes*. When Ieruſalem was deſtroyed by the *Babylonians*, [p] *She wept ſore in the night, and her teares were on her cheekes: among all her lovers ſhee had none to comfort her; all her friends dealt treacherouſly with her: they were become her enemies*; Yee heare Chriſts ſpouſe complaining in the ſong of *Salomon*: [q] *My mothers children were angry with me: They made me the keeper of the vineyard, but mine own vineyard have I not kept: the watchmen that wēt about the city found me, they ſmote me, they wounded me: the keepers of the wals took away my vaile from me.*

g 1. Ioh. 3.12.
h Gal. 4.29
i Gen. 27. 41.
k 1 Sam. 17.28.
l 1. Sam. 23.19.
m 1. Sam. 22.3,4.
n 2. Sam. 15.13,31.
o 2. Chro. 13.8. &c.
p Lam. 1.2.
q Cant. 1.6
r Cant. 5.7.

VII. Christ cometh no sooner into the world, but [f] *Herod* seeketh to make him away, and for his sake slayeth all the children of *Bethlehem*; yea, hee laid violent hands on his owne son, borne of a woman of the Tribe of *Iuda*: and therefore *Augustus Cæsar* said, that, It was safer to be *Herod*'s pork, than his sonne. [t] *Herod Antipas*, the beheader of *Iohn* the Baptist, [v] mocked him, and sent him again to *Pilate*, who condemned him. The whole people of the Iewes, who should have adored him, cryed, [x] *Away with him: crucifie him, crucifie him.* If yee seek the first Actors of this Tragedie, ye shall finde, that *the Pharisees* were the first who [y] *took counsell against him, how they might destroy him*; that [a] the chief Priests & Scribes envied him; [b] that they assembled together, with the Elders of the people, unto the Palace of the High-Priest, who was called *Caiphas*, and consulted to kill him; [c] that the High-Priest condemned him of blasphemie; that all together they pronounced him to be guilty of death, [d] delivered him to *Pontius Pilate* the Governor, accused him, perswaded the people that they should ask *Barrabas*, and destroy Iesus. So was fulfilled that which is written in the Psalmes; [e] *The stone which the builders reiected, the same is become the head of the corner. This is the Lords doing, and it is marvellous in our eyes.* [f] His owne brethren not onely *beleeved not in him*, but also [g] *they went out to lay hold on him: for they said, Hee is beside himself.* Likewise [h] one of his owne Disciples, who dipped his hand in the dish with him, betrayed him. And therefore *Iohn* saith, that [i] *Hee came unto his owne, and his owne received him not.*

f Mat.2.16
t Mat.14.10
v Luk.23.11
x Iohn 19. 6,15.
y Mat.12. 14.
a Mat.21. 15.
b Mat.26.3
c ver.65,66
d Mat.27. 2,12,20.
e Psal.118. 22. Mat.21.42.
f Iohn 7.5.
g Mar.3 21
h Mat.26. 23.
i Iohn 1.23

VIII. Looke what intertainment the Master received of his owne, the same received his disciples, not of the lees of the people onely, but also of those which sat at the rudder, and held the stern of the common-wealth and of the Church. Christ foretold it should bee so, saying, [k] *Beware of men: for they will deliver you up to the Councels,*

k Mat.10. 17,18.

cels, and they will scourge you in their Synagogues : And yee shall be brought before Governors and Kings for my sake. The first and most violent enemies which they found, were they [l] *which said they were Iewes, and were not; but the Synagogue of Satan :* Their Ring-leaders were the [m] High-Priest, with all the rest of the Priests, the Captain of the Temple, the Sadducees and Pharisees. Whereſoever the Apoſtles came, that-curſed Nation egged againſt them all kinde of folks; [n] *devout and honourable women, the chief men of cities,* [o] *the whole people.* As [p] *they both killed the Lord Ieſus, and their owne Prophets*; ſo, ſaith the Apoſtle, *have they perſecuted us : They pleaſe not GOD, and are contrary to all men; forbidding us to ſpeak to the Gentiles, that they might be ſaved.*

Had the Church at that time no other perſecuters? The Churches of the Gentiles [q] *ſuffred like things of their owne countrey-men.* At [r] *Damaſcus,* the Governer under *Aretas* the King, ſought to apprehend *Paul.* At [s] *Theſſalonica,* all the lewd fellows of the baſer ſort, made an uprore againſt him. At [t] *Philippi,* the Maſters of the *Pythoniſſa*, ſeeing the hope of their gaine gone, becauſe *Paul* had caſt the ſpirit of divination out of her, egged the Magiſtrates againſt him and *Silas.* At [v] *Epheſus, Demetrius* the Silver-ſmith, for a like cauſe, raiſed no ſmall ſtirre againſt him. [x] *Tertullus* the Oratour accuſed him. [y] *Alexander the Copper-ſmith* did him much evill. At *Rome* he was preſented before the bloudy Tyrant *Nero,* whom hee calleth [a] *a Lion :* Then *no man ſtood with him, but all men forſook him :* Then his friends abandoned him, and the Tyrant put him to death. What the reſt of the Apoſtles ſuffered by falſe brethren and open enemies, ye may reade in the Acts, and in their lives.

IX. What the Church was to ſuffer after them by [b] *the Beaſt* fighting againſt the Saints, and killing them; by the Whore of *Babylon,* [c] *drunken with the blood of the Saints, and of the Martyrs of Ieſus*; by [d] *Gog and Magog,* com-

l Rev. 2.9
m Acts 4.1 Acts 5.17, 24,40.
n Act. 13. 50.
o Acts 14 19.
p 2 Theſ. 2. 15,16.
q verſe 14
r 2 Cor. 11 32.
s Acts 17.5
t Acts 16. 19.
v Acts 19. 24.
x Acts 24. 1
y 2 Tim. 4 14.
a ver. 16.17
b Rev. 11.7
c Rev. 17. 4,6.
d Rev. 20. 8.

compassing about the beloved city; *S. Ioh.* hath foretold in the Revelation. What our Fathers, what we have suffered, not of the Turkes, Persians, Tartarians, Americans, and other sworne enemies of Christian Religion, but of those bloody butchers which call themselves Catholicks; the heavens have seen; the earth, which hath drunk up our blood, can speak; the murtherers, which have shed it, can bear record; our owne experience can best of all testifie. What policy, what craft hath beene practised to undermine and wholly undoe us by our owne brethren, of our owne kinred, familie, religion, hardly would ye beleeve, if I should tell it. Christs prediction hath been accomplished: [e] *Yee shall bee betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death, and yee shall bee hated of all men for my Names sake.* Our brethren have sold us for money, as flesh is sold at the shambles; and we have been lesse regarded than slaves by those which bought us: whose humanity, like *Dracon's* Lawes, is printed in all Christendome with our Fathers and our blood; and whose affection and loyaltie towards us, is written upon the running waters. What wonder then, if, among so many professed enemies and cunning traitors,

e Luke 21. 16.

Many are the Evills of the righteous?

X. The Righteous, considering how hee is thus besieged on all sides, and hurried in all fashions by foes and friends, is often overtaken with diverse thoughts and surmises, more dangerous than all the externall Evils which may befall unto him. Worldlings judge of God's favour to men, by their prosperity; and of his hatred towards them, by their adversity. When *Abimelech* King of *Gerar* saw *Abraham* thrive, hee said unto him, [f] *God is with thee in all that thou doest.* What he said, was true; but the ground whereupon hee built it, was sand: for, [g] *the rich Glutton* in the Gospell thrived; and *Lazarus*,

f Gen. 21. 22.

g Luke 16, 19, 20.

Lazarus, who was laid at his gate full of sores, thrived not; yet that glutto is in hell, because God was not with him: and *Lazarus* is in *Abrahams* bosome, because God was with him. The Scribes and Pharisees, evill Doctors of the good Law, concluded,[h] That God was not with Christ, because hee delivered him not from the crosse. The righteous man himselfe, when his affliction is long and heavie, taketh like conclusions against himselfe. When the Angell of the Lord said to *Gideon*,[i] *The Lord is with thee, thou mighty man of valour*: *Gideon* answered, *Oh my Lord, if the Lord be with us, why then is all this befallen us? The Lord hath forsaken us, and delivered us into the hands of the Midianites.* Ye read *Iobs* complaints; [k] *The arrows of the Almighty are within me, the poyson whereof drinketh up my spirit: the terrors of God do set themselves in array against me: He teareth me in his wrath,*[l] *he hateth me, he gnasheth upon me with his teeth,*[m] *and he counteth mee unto him, as one of his enemies.* Ye heare *David* crying out pittifully,[n] *My God, my God, why hast thou forsaken me? why art thou so farre from helping me, and from the words of my roaring?* *Ieremiah* bemoaned the state of the Church after the same manner, [o] *Wherefore doest thou forget us for ever, and forsake us so long time?* And now in the *Palatinate*, and now in *France*, doe not all the faithfull mourne and cry; doe we not cry with them, and for them, *O Lord how long?*

h Mat. 27. 41, 42.

i Iudg. 6. 12, 13.

k Iob 6. 4.

l Iob 16. 9.

m Iob 19. 11.

n Psal. 22.

o Lam. 5. 20.

The wicked, when God crosses them in their desires and projects, are accustomed to say; [p] *It is in vaine to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy: yea, they that worke wickednesse, are set up; yea, they that tempt God, are even delivered:* The righteous *Asaph* held the same speech in his great affliction, and said, [q] *Verily, I have cleansed my heart in vaine, and washed my hands in innocencie.*

p Mal. 3. 14, 14.

q Psal. 73. 13.

Moreover, these internall evills take such hold of the

righteous man, that he will bring Gods word, which he hath beleeved, in question, doubt whether it be true; if the Religion which he professeth, be of God; if the cause which he sustaineth, and for which he doth undergoe so many evills, be good: for if it be good, if it be of God, why doth he not uphold it? *David* being brought to his wits end, and even to the pits brinke by *Saul*, deemed that Gods Prophets had deceived him, and said, [r] *All men are lyars*. What greater evill, I pray you, can befall a Christian man, than to bring in controversie Gods providence, and the perpetuall care which he hath of his Church? than to thinke that godlinesse, which he hath sucked with his mothers milke, is but a fable, a dreame, an invention of man? than to imagine that hitherto he hath imbraced a shadow for the body, hath sought the truth in a lye, hath esteemed vanity and winde, to be Gods word? than to frame such conceits against the honour of God, and his owne salvation?

r Psal. 116. 11.

If such doubts come not in his mind; if he beleeve that the religion which he professeth, is from above, that [s] *the eyes of the Lord are upon the righteous, and his eares are open unto their cry*; that light, peace, ioy, salvation is sowen for the upright man; it seemes unto him, that he is none of that number: and gathering out of the store and greatnesse of his evills, most dangerous presumptions, he pronounceth against himselfe, That he hath beene an Hypocrite, a vile reprobate, and cast-away. I know that such perplexities are but short symptomes to the righteous man, whereof he recovereth by the powerfull assistance of Gods Spirit; when as they are deadly convulsions to the wicked, and wofull prefaces to a dolefull Tragedie, which they shall everlastingly act, and never end: yet howsoever they be short, they are sensible, and lye so heavie vpon the wearied soule of the righteous man, that in comparison, his outward evills seeme unto him lighter than a feather, wherewith

s Psal 34. 15.

the

the wind playeth in the ayre. So I have shewed you, that both by externall grievances, and internall griefes,

Many are the Evills of the Righteous.

XI. Now the righteous man may say to the wicked, as *David* said to *Saul*, [t] *Know thou and see, that there is neither evill nor transgression in mine hand, and I have not sinned against thee, yet thou hunteſt my soule to take it*; and as [v] *Daniel* said to *Darius*, who had cast him into the Lyons den; *Before thee, O King, I have done no hurt.* For although it pertained to Christ alone, to say to his adversaries; [x] *Which of you convinceth me of sinne?* yet all the righteous men may say of their persecuters, that which *David* said of his enemies, [y] *Without cause have they hid for me their net in a pit: without cause they have digged for my soule.* And when they pray, they feare not to protest of their innocencie in that behalfe, and to say to God; [a] *They lye in waite for my soule: the mighty are gathered against me, not for my transgression, nor for my sin, O Lord: They run and prepare themselves without my fault: awake to helpe me, and behold.*

t 1. Sam. 24.11.
v Dan. 6.22
x Ioh. 8.46.
y Psal. 35.7.
a Psal. 58. 3,4.

The rule of the righteous mans life, is Christs commandement and example. His commandement is, [b] *Resist not evill; but whosoever shall smite thee on the right cheeke, turne to him the other also, &c. Give to him that asketh thee: Love your enemies, blesse them that curse, doe good to them that hate you, and pray for them which despitefully use you and persecute you.* The same commandement he gave by his Apostle, saying: [c] *Be not overcome of evill; but overcome evill with good.* What he commanded, that he practised in his life: [d] *He suffered for us, leaving us an example, that ye should follow his steps: who did no sinne, neither was guile found in his mouth: who, when he was reviled, reviled not againe: when he suffered, he threatned not, but committed himselfe to him that judgeth righteously.* Yea, not onely he did them no harme, but also hee did them all kind of good: He went about all *Iudea*, teaching the Gospell of the

b Mat 5. 39,42,44.
c Rom. 12. 21.
d 1. Pet. 2. 21,22,23.

kingdome of heaven, healing all manner of ſickneſſe, and all manner of diſeaſe among the people, made the blind to ſee, the deafe to heare, the lame to walke; cleanſed the lepers, raiſed up the dead, fed, by the miraculous multiplication of bread, at divers times, many thouſand ſoules; reſtored the eare to *Malcus*, which came to take him, prayed for thoſe which crucified him; and therefore asked of his enemies, who tooke up ſtones to throw at him: [e] *Many good workes have I ſhewed you from my Father: for which of thoſe workes doe you ſtone me?*

e Ioh.10.32

What ill did the Apoſtles, wherefore they ſhould bee uſed ſo cruelly? They went through the whole world, converting men from darkneſſe unto the maruellous light of the Goſpell, and did ſo many wonders amongſt the people, that thence [f] ſome Idolaters tooke occaſion to worſhip them; but the Iewes, to perſwade the people to ſtone them. [g] *Being reviled, they bleſſed; being perſecuted, they ſuffered it; being defamed, they intreated.* Much good did they to many: ill they did to none.

f Act.14.11

g 1. Cor.4. 11,12.

Read more ancient examples of [h] *Abraham*, yeelding for peace ſake to his Nephew *Lot*; of [i] *Iacob*, curſing his owne ſonnes, *Simeon* and *Levi* for their bloodie anger againſt the Sichemites, though having a goodly ſhew of righteous vengeance; of [k] *David*, leading with his ſouldiers a moſt innocent life amongſt *Nabals* heards of cattle, and flocks of ſheep; ſparing *Sauls* life, who ſought his, and bringing him to this true confeſſion, [l] *Thou art more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evill*; [m] being as a deafe man, when his enemies ſpake miſchievous things againſt him, [n] cloathing himſelfe with ſackecloth, humbling his ſoule with faſting, praying moſt affectuouſly, when his enemies, which rewarded him evill for good, were ſicke.

h Gen.13.8.
i Gen.49. 5,6,7.

k 1 Sam.25 7,8.15,16.

l 1.Sam. 24.17.

m Pſal 38. 12.

n Pſal 35. 12,13.

If ye deſire examples of the Chriſtians carriage, during ten perſecutions in the ſpace of three hundred and odde yeares; [o] When the people invaded them, they reſiſted

o *Tert. Apol. cap.1.& 37*

sisted not; when the Magistrate condemned them, they gave thanks: when the dead bodies of their brethren and kinsmen were drawn out of the rest of their graves, were pulled away from the Sanctuarie of death, they sought no revenge; albeit they were in greater number than their enemies, and might with a few little firebrands set on fire all the Townes, Boroughes, Villages, Castles of the Empire, if Christian Religion did not forbid all private men [p] *to avenge themselves*, because it is written; *Vengeance is mine, I will repay it, saith the Lord.* For this cause the holy Spirit often calleth the afflictions of the righteous, *Sufferings*: because they suffer the evill which is done unto them, but they do no evil to any man: wherunto also Christ hath bound them, when he calleth them [q] *Sheepe*; insinuating, that they should be sheepe *in simplicitie*, to never thinke any evill; *in innocencie*, to never doe any evill; *in patience*, to beare all evills meekly without grudging and murmuring; *in utilitie and commoditie*, to feede with their milk, to cloath with their wooll whosoever stands in need of their helpe, to doe ill unto no man, [r] *to doe good unto all men: especially unto them who are of the houshold of faith.* Alas, alas! the number of such sheepe, of such righteous men, how rare is it? how many suffer not [s] *for well doing*, as Christians and righteous men: but *for evill doing*, as murtherers, theeves, robbers, and ravenous wolves, rather than sheepe? how many cannot abide to suffer, but thinking it a shame to packe up an injurie, will needs be avenged of their enemies? how many doe seeke to defend the Gospell against persecuters, by burning, killing, murdering, filling the houses of innocent peasants, of poore countrey folkes, with orbitie, desolation, and mourning? intending to cure one sinne with another sinne, taking the way of hell to goe to heaven, and thinking to defend the Gospell by unlawfull meanes, which the Gospell hath condemned. For it is not lee

p Rom. 12. 19.

q Mat. 10. 26.

r Gal. 6. 10.

s 1. Pet. 3. 17. 1 Pet. 4. 19.

which ſuffereth evill, but he which doth it, that ſinneth: And therefore the true righteous man is ever a patient, not an agent in evill; and the wicked not onely have no cauſe wherefore they ſhould hate him, but have, in his manifold good deedes, a good cauſe wherefore they ſhould love him: and yet notwithſtanding his innocent and good carriage,

Many are the Evills of the Righteous.

XII. Sometimes many, blind-folded with ignorance, deeme that the righteous man is the moſt unrighteous that liveth in the world, and that Gods deareſt ſervants are his greateſt enemies: according to Chriſts ſaying; t *The time commeth, that whoſoever killeth you, will thinke that he doth God ſervice.* Yet it befalleth often, that the authors of the righteous mans evills, cover their private quarrels, and miſchievous attempts againſt him, with the cloake of juſtice. *Paul* ſaid of himſelfe truely, that v *through zeale he had perſecuted the Church*, becauſe x *hee did it ignorantly in unbeleefe*: And the Iewes anſwering to Chriſt, y *for a good worke we ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thy ſelfe God*; beleeved verily that he was a blaſphemer. Likewiſe the Gentiles, who perſecuted the Chriſtians, thought them to be enemies to mankind, whereas they ſhewed themſelves *enemies* a *to mans error, not to mans nature.* Contrary, when b *Saul* ſaid, that his ſonne had made a league with the ſonne of *Ieſſe* againſt him; c when *Abſalom* accuſed his father that he was not carefull to doe juſtice; when the Scribes and Phariſees laid many crimes to Chriſts charge; when the *Guiſards* in the firſt and ſecond troubles of *France*; when in theſe laſt troubles the Ieſuites accuſed us, that we were plotting to ſet up a ſtate in the ſtate, a democracie in the Monarchie, they knew that they lyed. But ſuch is the force and glory of juſtice, and of righteouſneſſe, that the wicked, when they know they doe wickedly, cloake their wicked courſes againſt the

t Ioh. 16. 2.

v Phil. 3. 6.
x 1. Tim. 1. 12.
y Ioh. 10. 33.

a *Tert. Apol. cap. 37. hoſtes maluiſti vocare generis humani potius quàm erroris humani.*
b 1. Sam. 22. 8.
c 2. Sam. 15. 3.

the righteous man with the glorious title of justice. Now whatsoever the persecuters thinke of their owne proceedings, the righteous man resteth upon his owne innocencie; knowing that there is not so great weight in the despightfull girds of venemous tongues, as in the testimonie of his owne conscience: and if hee were admitted to make an Apologie for himselfe, how easie a matter were it unto him to maintaine his owne innocencie, and to shew the falshood of all the accusations, whereby he is made odious; and the manifest vanitie of the most part of them?

XIII. It was a vaine accusation to impute unto Christians the cause of pestilence, of famine, of warres, of breaking out of waters, of the decaying of all things, and their growing worse and worse since the world hath waxed old; [d] as if any such plague had never beene in the world before Christ was named in it: as if old men might not, with as good reason, move a processe against us; because they heare not, see not, pase not so well, are not so nimble, so quicke, so bigge-membred, so strong as when they were young; because their decaying age is not so greene and livelie as their fathers was; because also they live not so long as their fathers did, and extend not the dayes of an healthfull life to seven, eight, nine hundred, and so many odde yeares, which were the ordinary daies of mens lives in the first age of the world. And why may not he, who is tormented with the gowt in his joynts, racked with the gravell in his kidneyes, tortured with the stone in his bladder; or he who melteth drop after drop by a languishing consumption; he who is made one of the forked order by his wife; he whose sonne is made, for his lewd life, the decking of a gallowes, &c. cry out against us, A faggot for the Huguenauts, a heape of wood to burne the Parpaillants? as the ancient Idolaters, and forefathers of the new Idolaters of this time, were wont to

d *Cypr. ad Demetrianum.*

to cry against our predeceſſors, *The Chriſtians to the Lyon.*

XIV. Let our enemies be our Iudges: when they have received all manner of accuſations againſt us, when we are arraigned as enemies to God, to the high Powers, to the Lawes, to good manners, to nature it ſelfe; [e] why are we uſed other wayes than all other guilty perſons are?

[e] *Tert. Apologetico, cap. 2.*

1. It is permitted to all others which are arraigned, to ſpeake in their owne defence whatſoever they can or may; or if they cannot ſpeake, to hyre the mercenary tongue of ſome Lawyer, who without any ſuſpicion of crime may anſwer, contradict, ſay whatſoever he thinketh fitteſt for the commendation of the innocencie of his Client, though knowne to be guiltie, and worthy of death: for the Lawes will not ſuffer, that any man ſhould be condemned, not heard, and without a free defence. We are the onely men whoſe mouthes are ſhut, and often gagged, for feare that we ſpeake too cleerely: They will not have us to ſpeake, becauſe they are reſolved to condemne us; knowing, that if we ſpeake, our innocencie will ſhine like the beames of the Sunne in a faire ſummer day, and they cannot chuſe but abſolve us.

2. Though he who is arraigned, take the crime upon him, he is not, upon his ſimple confeſſion, ſent to the gallowes; but the Iudge knowing that there are many *perire volentes*, who deſire to die, to cleere his owne conſcience, inquireth diligently of the antecedents, the conſequents, the place, the time, the manner, the complices and partakers, and all other qualities and circumſtances of the fact. There is no ſuch inquirie made for or againſt us; wherein wee have offended the high Powers, where and when we pat out the candles, how many Virgins we have defiled, with which of our kinſwomen wee have committed inceſt: wee are called

Huguenauts,

Huguenauts, which to our Iudges, without further inquisition, is a name and proving of all crimes.

3. All other criminalls if they deny, are tortured untill they confesse: The end of racking is to wring out confession. If it be prevented by confession, it hath no use: when it hath extorted confession, it ceaseth. Amongst Tyrants onely, racking is a punishment: wee confesse freely what we are, we tell our Iudges that we are reformed Christians, or as ye speake here, *Protestants*: we speake the truth, and lye not. Our Iudges will not heare what we are: they will have us to lye, and to confesse what we are not. Therefore they racke us, to make us deny. If other criminals deny, they beleeve them not: if we deny our selves to be Protestants, if we lye falsly, and say we are Roman Catholikes, they beleeve us.

4. There is no Iudge unpartiall, which desireth to absolve other malefactors; and therefore they are not constrained to deny, but racked untill they confesse, that they may be condemned: wee onely are forced to deny, that we may be absolved: when wee speake the truth, and confesse what we are, we are put to death: when yeelding to their violence, wee faine, and deny our Religion, not onely they suffer us to live, but also they reward us for our lying. Art thou an Huguenaut? Yea: Racke him. Art thou an Huguenaut? Alas, no, no. Hangman unbinde him, let him goe; he is an honest man, and must be recompenced. Whereby it is most evident, that wee are cleane of all crimes laide to our charge, except our Iudges will confesse, that in our persons, when we deny our Religion, they punish not high treason, adulteries, incests, murther, and a great many moe crimes, whereof we are dayly accused. If that were iniquitie against the common wealth, and the State, they must needs grant that wee are guiltie of our Religion onely, or rather of the onely name thereof. For it is

condemned when it is not knowne; when it is known, it is imbraced: And therefore our Perſecuters will not know it, becauſe they will condemne it; perceiving that all thoſe which have condemned it, when they knew it not, have ceaſed to condemne it, yea profeſſed and protected it, when they knew it.

5. The Emperour *Traian*, well informed of the innocencie of Chriſtians, ſent to [f] *Plinius Secundus*, Governor of Bythinia, after this manner; *They muſt not be ſearched: if they be appeached and accuſed, they muſt be puniſhed.* [g] O ſentence confuſed with contradiction! hee forbiddeth to ſearch them as innocent, he commandeth to puniſh them as guiltie; he ſpareth and rageth; he diſſembleth, and puniſheth: If they be guiltie, why are they not ſearched? If they be innocent, why are they puniſhed? How many ſuch decrees have beene given out againſt us? how many Edicts of pacification have beene made with us, as with honeſt men? and forthwith how many fires kindled, ſwords ſharpened, gallowſes prepared againſt us, as againſt malefactors? Yeſterday we were the ſtay and props of the State, and muſt be cheriſhed: This day we are the plague and undoing of the State, and muſt be killed: Though we are this day, as we were yeſterday; except that we ſtrive ever to be better, and ſhunne to decay in goodneſſe, or to grow worſe. But ſo it was from the beginning, ſo it is, ſo it ſhall be untill the end of the world, that

Many are the Evills of the Righteous.

XV. Not ſo, may ſome ſay: wee that live here in a peaceable and bleſſed nation, and who, as we hope, are righteous men, have no evills, being guarded and hedged round about with Gods bountifull and mercifull protection, through the daily care of our peaceable and moſt Religious King. It is true, well-beloved, that [h] *the rodde of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity*; Your fathers

f *Plin. Secundus epiſt. lib. 10. Epiſt. 103. & 104. Conquirendi non ſunt: Si deferantur, & arguantur, puniendi ſunt.*

g *Tert. Apol. cap. 2. O ſententiam neceſſitate conjuſam! &c.*

h Pſal. 125. 3.

thers had the evills, and ye poſſeſſe the good things of the land: But will ye ſay, againſt your ſelves, that ye are of the number of theſe belly-gods, which eating, drinking, dancing, and ſpending merrily the ſhort dayes of their brittle life, [i] *are not grieved with the affliction of Ioſeph?* God forbid, that ye ſhould ſpeake ſo unnaturally, and ſo falſly againſt your owne ſoules. [i] Amos 6.6.

Is it not written, [i] *Weepe with them that weepe:* [k] *Remember them that are in bonds, as bound with them: and them which ſuffer adverſitie, as being your ſelves alſo in the body?* Have ye not read of [l] *Nehemiah*, that underſtanding the great affliction and reproach, wherein the Iewes lived after their returne to Ieruſalem, he wept, mourned, faſted, and prayed with ſuch ſorrow of heart, that his countenance was very ſad in the Kings preſence, with whom he had great credit and favour? Ye know that the Apoſtle writeth to the Hebrewes, and of them, that [m] *they endured a great fight of afflictions, partly whileſt they were made a gazing ſtocke, both by reproaches and afflictions, and partly whileſt they became companions of them that were ſo uſed.* Know you not alſo that Saint *Paul* ſaid, *Who is weake, and I am not weake? who is offended, and I burne not?* This is a great evidence and demonſtration of the Communion of the Saints. i Rom. 12. 15. k Heb. 13.3 l Nehem. 1.3,4. Nehe. 2.2. m Heb. 10. 32,33.

And who have given more evident demonſtrations of a true ſympathie, and fellow-feeling of the miſeries of your brethren beyond Seas, than you? Have yee not wept? have ye not mourned? have ye not faſted? have ye not prayed to God for them? have ye not opened your bowels, and purſes unto them? have yee not beene much moved for their adverſitie? have ye not, not onely according to your power, but alſo above your power, relieved their neceſſitie? Every oppreſſion which they ſuffer, when it commeth to your eares, is it not a racke unto you? As many oppreſſions, are they not as many tortures to your vexed ſoules? What doth

this whole Iſland deſire with ſighs and ſobs, but to bee at warre with Chriſts enemies, which oppreſſe them, that is to ſay, to ſpend lives and goods for their reliefe? Becauſe, as *Conſtantius*, father of *Conſtantine the Great*, firſt deliverer of the Chriſtian Religion from the bloody perſecutions of Tyrants, came from great Britanne; ſo it ſeemeth by the holy, vehement, and conſtant affection which God hath put in all the peoples hearts of this moſt flouriſhing Iſland, towards their afflicted brethren beyond Seas, that hee hath ordained, that deliverie ſhall come to them from us: In the meane time, in what griefe, in what anguiſh, in what perplexities, and vexation of mind are ye not? what rivers of teares doe ye not ſtill powre out before God? what ejaculations? what prayers, and how fervent do ye not dart towards the heavens for them? Then in you alſo is fulfilled this moſt true ſaying,

Many are the Evills of the Righteous.

XVI. Thanke God with heart and mouth for this long and bleſſed peace wherein ye live; bleſſe him for his bountifull mercy, whereby ye heare, and ſee not; ye feele the affliction of *Ioſeph*, and ſuffer not any in your owne perſons, and are enabled to ſuccour Chriſts diſtreſſed members which have no hope, after God, but in the Churches of this Iſland. Pray to God for the King, by whoſe care ye enioy this bleſſednesſe: Pray for the increaſing of our godly, courageous, and hopefull Prince in all Chriſtian, Princely, and Majeſticall gifts: Pray for the flouriſhing peace of this State, that in the peace thereof ye may have peace: [n] *If I forget thee O Ieruſalem, let my right hand forget it ſelfe: If I doe not remember thee, let my tongue cleave to the roofe of my mouth: If I preferre not Ieruſalem above my chiefe ioy.* O weepe, and pray unto God for his Church, and be not unthankfull for his gifts: be ſubiect to the King, and to the Prince, be faithfull to the State, be obedient and loving

n Pſal. 137. 5, 6.

to

to your teachers, be innocent in your callings, be modeſt in your behaviour, be more and more bountifull to the poore: ſo the King of Kings, ſo the God of peace, ſo the Spouſe of the Church, ſo the Protector of Monarchies, ſo the father of the poore, ſhall bleſſe you, ſhield you, and remaine with you for ever. So be it; even ſo be it.

SERMON IV.

Of the cauſes of the righteous mans Evills.

PSALM XXXIV. XIX.

Many are the Evills of the Righteous.

1. *All the Evills of the Righteous man, and of the Church, are foretold in the Scriptures.*

2. *The cauſe of the righteous mans evills, is the Antipathie which is betweene him and the wicked.*

3. *As ſoone as a man begins to ſerve God, he is perſecuted.*

4. *Satan is moſt incenſed againſt thoſe which have ſome ſpeciall charge in the State, or in the Church.*

5. *Chriſt forewarneth us of perſecutions, that we may waite for them; knowing that they are the way to heaven.*

6. *It is ſtrange, that God not onely ſuffereth the righteous man to have ſo many evills, but alſo will bee called the author of them all.*

7. *God doth it for the righteous mans ſake, for other mens ſakes, for his owne ſake.*

8. *He correcteth the righteous man of his former ſinnes.*

9. *Hee withdraweth him from ſinne in time to come;*

10. *And therewith tryeth him.*

11. *Often, without any regard to ſinne, his onely end is to try him:*

12. *As it is prooved by the examples of* Iob,

13. *Of the ſpouſe in the Canticles;*

14. *And of Saint* Paul.

15. *Great tryall of the Churches of the Palatinat, and of France.*

16. *Moreover afflictions*

are the exercise of the righteous mans Faith, Meekenesse, Charitie, Patience, Prayers, Hope.

17. *And wonderfull constancie.*

18. *Difference betweene the Righteous man, and the Hypocrite.*

19. *Prayer.*

I. THE manifold Evills which are incident to Gods dear ones, howsoever they be so extream, that they are sometimes driven by them upo the brim of the steep downfal of despairing; yet this consideration, me thinks, is forcible, and most able to blunt the sharpest edge of most vehement sorrows, to sweeten their gall, to asswage their violence, and make their seeming intolerable heavinesse, easie to be borne: that they come not at unawares, and unlooked for; but, if we have eares to heare, and eyes to see, may be both foreknowne, and foreseene.

Surely our Lord Iesus Christ was no sooner presented to the Lord in the Temple, but *Simeon* prophecyed of him, that [a] *he was set for the fall and rising againe of many in Israel, and for a signe which shall be spoken against.* And Christ himselfe foretold his Disciples, that [b] *he sent them forth as sheepe in the midst of Wolves.* that *they should bee delivered up to the Councells, scourged in the Synagogues, brought before Governors and Kings for his sake:* yea, [c] *that whosoever killed them, should thinke that he did God service.* Neither speaketh he of his Apostles onely, which were then present to heare his words, but in the parable of the marriage of the Kings sonne, he forewarneth all his servants, which he is to send forth to call men to the wedding, that [d] *they shall be intreated spitefully, and slaine:* And compareth his Church, which is the Congregation of righteous men, [e] *to an house builded upon the rocke,* which is storme-beaten with the floods of crosses, and winds of persecutions.

Therefore the holy Apostles exhorted the Disciples to

a Luk. 2. 34

b Mat. 10. 16, 17, 18.

c Ioh. 16. 2

d Mat. 22. 6

e Mat. 7. 25

to continue in the faith, shewing them, that [f] *we must through much tribulation enter into the kingdome of God.* Which we? All righteous men, all true Christians: for [g] *all that will live godly in Iesus Christ, shall suffer persecution.* The Lord himselfe sheweth for what end such things are foretold us, saying, [h] *These things have I told you, that when the time shall come, ye may remember that I told you of them:* for lest we should be overtaken with afflictions, he advertiseth us that they shall come, and therefore adviseth us to looke for them; that fore-casting and expecting them, we may be upon our guard, & according to the exhortation of the Apostle, [i] take unto us the whole armour of God, that we may bee able to withstand in the evill day, and having overcome all, stand still, like the rocke in the sea, which all the foaming waves of the Ocean, all the thundering tempests of the ayre, all the spite and might of all the elements cannot shake. When povertie, orbitie, shamefull and smarting diseases, when all kind of mischiefes rushed upon *Iob*, with such suddainnesse, that he had no leasure to heare and consider the particulars of any one of them, how could he have worshipped God; how could hee have said, [k] *The Lord gave, the Lord hath taken away, blessed bee the name of the Lord*; if, when he was at ease, he had not exercised himselfe, with the conceit of all evills which are incident to man? if hee had not harped often upon this meditation; God may deprive thee of all thy children, bring thee to leannesse of teeth, pull away thy soule from thy body? he hath done so to many other; why not to thee? Nothing, in my opinion, made *Paul* more forward to suffer afflictions, more bold to resist them, more strong to overcome them, than the forewarnings [l] which the Holy Ghost gave him, that in every citie bonds and afflictions waited for him. All they waited for him, hee waited for them: and when they they thought to steale upon him, they found him ready to

f Act. 14. 22.

g 2. Tim. 3. 12.

h Ioh. 16. 4

i Eph. 6. 13.

k Iob 1. 21.

l Act. 20. 23.

to buckle with them, and lend them his necke.

Brethren, Iesus Christ hath not deceived us; he hath not made to his Disciples stately and loftie promises of riches, of honours, of worldly preferments, as *Cyrus the younger* did to his followers: ye heare him speaking aloud,[m] *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, he cannot be my Disciple: and whosoever doth not beare his crosse, and come after me, cannot be my Disciple.* What the Lord hath foretold, experience hath made good: [n] At the opening of every seale of the sealed booke, which is the Gospell of our Lord Iesus Christ, *Iohn* saw some new plague follow thereupon; and we see nothing round about us, in forraine countreys where that booke is unsealed, but wars, but dearth, but death, but all kind of miseries. Consider then, I pray you, & weigh wel upon what conditions ye have mustered among the cõpanies of Christs souldiers; where your pay is losse of all your goods, your gaine is death, your victory is not of things seene, your triumph is disgrace, infamie, and shame. For if [o] *ye forsake not all that ye have*, goods, life, honours, dignities, *ye cannot be Christs Disciples*,

II. Looke what antipathie, what contrarietie of humours is in nature *betwixt plants and plants*; as betwixt the *Vine and the Colewort*; betwixt the *Colewort, and the Hearbe grace*: betwixt the plants and beasts; as betwixt *the Serpent, and the Ash-tree, the serpent and the Rue*: betwixt beasts and beasts; as *betwixt the Catte and the Mouse, betwixt the Wolfe and the Sheepe*: betwixt man and beastes; as *betwixt the serpent and man*: the like disagreement, and farre greater, is betwixt the righteous and the wicked man: for [p] *an unjust man is an abomination to the just: and he that is upright in the way, is abomination to the wicked.* These contrary inclinations had their beginning with the world, and shall not have an

m Luk. 14. 26, 27.

n Rev. 6.

o Luk. 14. 33.

p Pro. 29. 27.

an end untill the worlds end. God is justice, and righteousnesse it selfe; and the divell professed enmity against him from the beginning. What wonder then if he bee an enemy to the righteous man, who is but Gods creature? As soone as man was created, he seduced and supplanted him. Then God proclaimed unreconcileable warre betweene them, saying to the divell, who was shrowded under the shape of a serpent; q *I will put enmity betweene thee and the woman: and betweene thy seede, and her seed: It shall bruise thy head; and thou shalt bruise his heele.* The serpents seed, is the brood of wicked men, which have beene from the beginning, namely, those which persecute the Gospell. The seede of the woman, is our Lord Iesus Christ, with the whole band of righteous men. *Iohn* saw a battel in heaven: r *Michael and his Angels fought against the dragon, and the dragon fought and his Angells.* Iesus Christ, who onely is this *Michael*, because he onely is like unto God, and his Angels and Saints, fought against the divell, and all the hellish rabble of wicked men, and of divells like unto himselfe.

q Gen. 3. 15.

r Rev. 12. 17

There is no manifest cause knowne of the Antipathies and contrarietie of dispositions which are in nature: but the causes of disagreement betweene the righteous and unrighteous man, are knowne. They flow from contrary springs; and therefore their affections, their actions, their effects, their ends are contrary. Are not God and the divell enemies? The wicked man s *is of the divell*: the righteous man t *is borne of God.* Hence it is, that the children beare out their fathers quarrell: the wicked is hud-winked with ignorance: v *He knoweth not the Father, nor the Sonne*; neither will hee know them: x *he will not learne to be wise, that he may doe good.* y The righteous man knoweth surely, that Christ is come out from the Father, and beleeveth that the Father hath sent him: a The wicked *is after the flesh*, and there-

s 1. Ioh. 3. 8
t Ver 9.

v Ioh. 16. 3

x Psal. 36. 3.
y Ioh. 17. 8.

a Rom. 8. 5

thereto: *he minds the things of the flesh* The righteous being *after the spirit, minds the things of the spirit*: The wicked mans workes are [b] *the workes of the flesh, which are these: Adultery, fornication, uncleanesse, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, revellings, and such like.* The righteous mans works are [c] *the fruits of the spirit*, that is to wit, *Love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance.* Where there is so great a contrarietie and repugnancie of affections, of actions, of workes; what wonder if there be great enmitie? The righteous man is light in the Lord; and [d] *every man that doth evill, hateth the light, neither commeth to the light, lest his deedes should bee discovered:* for that cause hee hateth the righteous man; as the Pharisees hated Iesus Christ, because hee reproved them of their vices. The righteous man likewise hateth the wicked: [e] *Doe I not hate them, O Lord,* saith *David, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.* When heat and cold, moisture and drought, hardnesse and softnesse, light and darknesse, shall leaue off to bee at variance; then, then shall the righteous and wicked man ioyne hands, and enter into confederacy one with another: [f] *for what fellowship hath righteousnesse with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? and what part hath he that beleeveth with an Infidell? and what agreement hath the Temple of God with Idolls?* In this discord, there is this notable difference; that the righteous man hateth rather the vice, than the person of the wicked, and seeketh by prayers to God, by exhortations, admonitions, good examples, to convert him: whereas the wicked hateth both the vertues, and the person of the righteous, and seeketh to destroy him.

b Gal. 5. 19,20,21.

c Ve. 22,23

d Ioh. 3. 20

e Psal. 139. 21,22.

f 2. Cor. 6. 14,15,16.

III. From

III. From thence it is, that assoone as a man begins to apply his mind and heart unto righteousnesse, Satan and the wicked world conspire to undoe him: for like as g *Nebuchadnezzar was filled with fury, and the forme of his visage was changed against Shadrac, Meshac, and Habednego*, when to his face they refused to fall downe, and worship the image which he had made, and commanded, that the furnace wherein they were to bee cast, should bee kindled seuen times more than it was wont to be heat: even so, assoon as a man begins to draw his neck out of Satans coller, to shunne the company of wicked men, to draw neere unto God by repentance and newnesse of life, and to register his name in the Church booke, that he may be saved in the communion of the Saints; Satan sets all his malice on a flame to devoure him, and the wicked rush upon him with bill and claw, to teare him in peeces. For as theeves breake not into an house where there is nothing but straw, hay, stubble; but onely into such places where there is gold, silver, precious stones, and rich furniture: so the divell and his limbes heede not rascals, and scurvie fellowes; but if any man bee a worshipper of God, and doth his will, they lye in waite secretly, as a Lyon in his denne, they hide the snare in his way, they crouch, they stoope to catch him into their net.

g Dan. 3. 16, 17, 18.

As soone as Christ was borne, h *Herod* became out of his wits, seeking to slay him; to teach us, that as soon as we become Christians by a spirituall birth, wee shall not have want of *Herods* to seeke our lives. As soone as the i *red dragon* saw the woman with child travelling in her birth, and ready to be delivered, hee stood before her, that he might devoure her childe as soon as it was borne: but her child being caught up unto God, and she taking her selfe to her wings, to save her life by flying into the wildernes, he cast out of his mouth a floud of water to drowne her. What was this vision but a

h Mat. 2. 16

i Rev 12. 3, &c.

type of the Church, against whom the divell stirreth up a world of wicked men, as so many waves of an overflowing river, to swallow her up, when after a long barrennesse she conceiveth againe, and brings foorth children to God? Then ye heare nothing amongst those blood-thirstie butchers, but crying, [k] *Let us destroy the tree with the fruit thereof: let us cut him off from the land of the living, that his name may be no more remembred.*

k Ier. 11, 19

1 V. Amongst the righteous men, Satan is most incensed against those whom God pickes out from amongst the rest, & separates for some speciall and excellent worke in the Church, or in the State. For as Pirates saile by Barkes, and small ships, and boord Carrackes, and other huge ships laden with the riches of the Orient: so Satan lyeth in wait for those principally, on whom God hath bestowed greatest plenty of gifts, and preferred to the most eminent places in his Church. As long as *Iacob* meddled with nothing at home, *Esau* lived peaceably with him: Sought he, and obtained he his fathers blessing? then *Esau* vowed to kill him. Whilest *Iesus Christ* led a private life, and made no shew of those treasures of heavenly graces which were hid in him, the divell considered him not: but when the Spirit lighted upon him in the bodily shape of a dove; when his Fathers voice was heard from heaven, saying, *This is my beloved Sonne, in whom I am well pleased*; when by the Baptisme of water, and of the Spirit, he was installed in the dignitie and imployment of *Mediatour* betwixt God and man, then the divell heeded him, tempted him, set on foote against him as many enemies, as there were men which knew him When *Saul* was a Pharisee, exceedingly zealous of the traditions of his fathers, and a persecuter of the Church, hee was much regarded and honoured of the Iewes: but when of a Captaine, he became an Apostle; of a violent Persecuter, a most zealous Preacher; of a Iew, a Christian

stian; of *Saul, Paul*; he became therwith a marke wherat the divell and his Angells did shoote all the venemous and fierie arrowes of their indignation. What wonder then, if the divell, who hath ever his bow bent and ready, aimeth chiefly at the Rammes and Leaders of Christs flocke? hee knoweth by long experience, and too too many tryalls, that it is not written in vain, l *I will smite the shepheard, and the sheepe of the flocke shall be scattered abroad.*

l Zac.13.7. Mat.26.31 m Joh.15. 19.

V. Ye see then againe, upon what condition ye are, and name your selves Christians. m *If*, saith Christ, *ye were of the world, the world would love his owne: but because yee are not of the World, but I have chosen you out of the World, therefore the World hateth you.* Tribulation, trouble, sorrow, griefe, teares, all the evills that the divells malice can find out, are the Christian mans portion in this world. His hopes are not of this life: for no reward is promised unto him, but in the world to come. As the bird-catcher casteth a little corne before the birds, and hideth the net wherewith he involves them; and as the fisher covereth the fish-hooke with the mortall bait, whereunto hee knoweth the fish will speedily swimme: so these which mind to deceive, promise alwayes pleasant things; and like unto the *Syrenes* of the Poets, they sing most sweete songs to charme the simple ones, whom they go about to intrap; but the venome is in the taile, and hee who listeneth unto them, is amazed to see how by too much credulitie he hath bin drawn upon the dangers, & is sunke among the shelves of stinging cares, and killing evills.

n The divell spake of nothing to *Eve*, but of knowledge of good and evill, but of immortalitie, but of eternity of life, but of being like unto God himselfe: what she found, ye know all; Ignorance, death, resemblance to the impostor who had deceived her, was the reward of the lightnesse of her beleefe. o *The Tempter*

n Gen.3. 4,5.

o Mat 4. 8,9.

shewed to Christ all the kingdomes of the world, and the glory of them, and promised them all unto him, so
p Mat.7.15. that he would fall downe and worship him. p *The false Prophets* come in sheepes cloathing, that when oportunity shall serve, they may dismember the whole flock. The Papists, and other Heretikes of this age, couer their deadly poyson of false doctrine with the sugar of entising words, and shew to those which have not their senses exercised to discerne both good and evill, a golden cuppe of most delightfull and pleasant promises; which when they put to their head, they drinke nothing but gall aud wormewood.

Fathers doe not so to their children: they send them to the schoole, give them Pedagogues and Tutors to instruct them, and hold them in awe; keepe them under a most seuere and rigorous discipline, untill they come to mans age, and be able to doe good service: Then, and no sooner, they looke upon them with a cleere face, they use them familiarly, they open to them their purses, they advance them to honours and dignities, they make them their heires. After this manner, our heavenly Father at the beginning speakes to us most roughly of sorrowes and vexations: hee schooles us in Christs Colledge, where afflictions are
Mat 7.14. our Tutors, and rods our lessons: q He forewarneth us, that the way wherein we are to walke, till we come to the pleasures which are at his right hand for evermore, is narrow, and spred over with thornes; that the gate whereby we must enter, if wee desire to enter into the kingdome of his glory, is very straite and low: to the end that when we finde such a way, wherein there is nothing but narrownesse, grinnes, and bryars, and such a gate wherein we cannot enter without pressing, thrusting, and stooping; we may say one to another, as it is
r Isa.30.21 written in the Prophet; r *This is the way, walke yee in it, whether ye turne to the right hand, and whether yee turne to the*

the left; and concluding with rejoycing, as *Iacob* did in his great affliction, [f] *This is the gate of heaven*, pray and say with *David*. [t] *Open to me the gates of righteousnesse: I will goe into them: I will praise the Lord: this is the gate of the Lord, into which the righteous shall enter.*

f Gen. 8. 17
t Psal. 118. 18, 19.

VI. Flesh and blood cannot abstaine from controlling of this wise and fatherly course, which Almightie God takes with his beloved children. It is a strange and most uncouth thing to mans conceit, that God not onely permits, that his Saints which feare his Majestie, which doe his will, which lead among men an Angelicall life, and are heaven upon earth, should be thus exposed to so many calumnies, vexations, torments, losses, incommodities of this life, and most dangerous tentations; but also will be called the Author and cause of them all: for it is he, hee himselfe, which asketh, [v] *Shall there be any evill in the citie, and shall not the Lord doe it?* [x] *Evill and good, proceede they not out of the mouth of the most High?* May he not represse the raging furie of our adversaries? may hee not convert them all, as hee did *Paul*? If he will not convert them, may he not destroy them at unawares, as he did *Pharaoh*, and the Egyptians, *Sodom, Gomorrha, Senacheribs* hoast? [y] *Is his mercy cleane gone for ever? doth his promise faile for evermore? hath God forgotten to be gracious? hath hee in anger shut up his tender mercies?*

v Amos 3. 6.
x Lam. 3. 38.
y Psal. 77. 8, 9.

Who can blame us if we aske, why the holy Apostles which went through the whole world, sowing it with the seede of Christians, planting Churches, building living Temples to the living God, raising the dead, healing the sicke, casting out divells, doing good to all men, ill to none, confirming their doctrine with signes, wonders divers miracles, and distributions of the Holy Ghost, according to Gods owne will; why such celestiall, Angelicall, and most wonderfull men, were bound, imprisoned, scourged, set on pillories, mocked,

ked, abused, and cruelly murthered? Could they not have done better service to God being at libertie, than tyed with cords in a darke and solitary prison? being alive, than dead? If it was farre better for them to depart, and to be with Christ; their longer aboade in the flesh, was it not more needfull for the Church, [a] as the Apostle sayeth of himselfe? The perpetuall care which they had of all the Churches, deserved it not a better entertainment? their innocent and fruitfull life, was it not worthy of a more calme and quiet death, and of a more honourable end?

a Phil. 1. 23,24.

Was it not more fit that the righteous *Iob*, [b] who called the fatherlesse to eate with him, who covered the nakednesse of the poore, and warmed them with the fleece of his owne sheepe, should have remained owner and dispenser of his owne goods, then the *Sabeans* & *Caldeans*, who took them away for no good use? How many in the Palatinate, how many in *France*, were there like unto [c] *Tabitha*, full of good works, and almes which they did, which have beene stript and spoyled of all their goods, and brought to the lesse blessed condition of asking and receiving? would not their goods have beene better in their owne hands, to distribute them to the poore, than in the hands of theeves, of robbers, of souldiers, which play them at cards and dice, and waste them upon their lusts?

b Iob 31. 17,18, 19, 20.

c Act. 9.36.

This question is very difficult; Though the faithfull know, that [d] *God is righteous*, and that [e] *hee giveth not account of all his deeds*, yet they plead with him, and often controll his judgements. The weaker sort, seeing the righteous man beaten in peeces like a potsheard, are dismayed and scandalized. The dog-Atheists take occasion thereby to deny Gods providence, and to flowt poore Christians, asking of them, [f] If God regards you, why suffer ye persecution? why are ye put to death? If ye answer, as some did in the primitiue Church, that it is not Gods

d Ier. 12. 1.
e Iob 33. 13.

f *Iust. Apologet. 1. Clemens Stromat. lib. 4.*

Gods will that wee be perſecuted, but that he hath foretold, by manner of propheſie, the things which we are to ſuffer, to prepare us to patience; ye ſhall finde ſome *Iulian* who will tell you out of the Scriptures, that g *the very haires of your head are all numbred, and that one of them ſhall not fall on the ground without your Father.*

g Matt. 10. 30.

VII. h *Thy way, O God, is in the Sanctuary:* There wee finde, that i *all his wayes are iudgement:* that *hee is a God of trueth, and without iniquity*; that *hee is iuſt and right:* yea, that k *all the pathes of the Lord are mercy and trueth, unto ſuch as keepe his Covenant, and his Teſtimonies.* Let us then enter into Gods Sanctuary, and there wee ſhall learne: or becauſe we are alreadie entred in his Sanctuary, and are here preſent before his Majeſtie in his holy Temple, to heare him ſpeake in his owne cauſe, let us learne of his owne mouth, that he ſtirreth righteous men up and downe, haleth them thorow the water, the fire, the ſwords, caſteth them in a puddle of tribulations, out of which they finde no iſſue, *for their ſake, for other mens ſake, for his owne ſake: for their ſake*, becauſe he will either correct, or weane, or try, or exerciſe, or honour them; *for our ſake*, becauſe hee will inſtruct us: *for his owne ſake*, becauſe he will ſhew his juſtice in the correction, his wiſedome in the direction, his ſtrength in the erection and lifting up, his glory in the wonderfull protection of his diſtreſſed Children.

h Pſ. 77. 13.
i Deu. 32. 4.
k Pſ. 25. 10

VIII. Many men are of a ſlaviſh and naughtie diſpoſition. l *A ſervant will not bee corrected by words: for though hee underſtand, hee will not anſwer:* except the rodde whizze upon his ſhoulders, hee will not ſtirre. m *A whip for the horſe, a halter for the aſſe, and a rod for the fooles back.* n *Agar* was proude in *Abrahams* houſe, ſhe was brought low in the wildernes: *Manaſſes* was incorrigible ſo long as he was peaceable in Ieruſalem, but when he was bound with fetters, carried to Babylon, and caſt into a darke priſon, o *he beſought the Lord his God, and humbled himſelfe greatly*

l Pro. 29. 19.
m Pro. 26. 3.
n Gen. 16. 4.
o 2. Chro. 33. 11, 12.

greatly before the God of his Fathers. Then was fulfilled that which is written in the Psalmes, [p] *Such as sit in darkenesse and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and contemned the counsell of the most high: Therefore hee brought down their heart with labour: they fell downe, and there was none to helpe. Then they cried unto the Lord in their trouble, and hee saved them out of their distresses.* [q] Those which were taken with divers diseases and torments, followed Christ to be healed: they that were whole, contemned him.

p Psal. 107. 10, 11, 12, 13.

q Matth. 4. 24, 25.

The same befals the most righteous, who often slumber, and, if they were not awaked by afflictions, should die in their sins. *Iosephs* brethren never bethought themselves of their sinne, untill they were rudely used in Ægypt: then they called unto minde their iniquitie, and said one to another, [r] *We are verily guiltie concerning our brother, in that wee saw the anguish of his soule, when hee besought us, and wee would not heare: Therefore is this distresse come upon us:* So *David* said, [s] *Before I was afflicted, I went astray: but now have I kept thy word.* So [t] *Ionas* slept profoundly in the ship; but [v] he prayed in the fishes belly: for prosperitie lulls men asleepe, but adversitie rouzeth them up: Therefore God said of his people which had sinned against him, [x] *I will goe and return to my place, till they acknowledge their offence, and seeke my face: In their affliction they will seek me earely.* And *Isaiah* witnesseth of his time, that such whiskers whistled not in vaine about the Churches eares, saying, [y] *Lord, in trouble they have remembred thee: they powred out their humble prayer when thy chastening was upon them.* Look what the biting collyre is to the pinne in the eyes, the scorching cauter to the headache and catharres, the sharpe pricking of the Surgeons launcet, & bitter physick to a continual fever, the Creuset and the fire to gold and silver; the same are afflictions to the righteous mans sinnes, which are a suffusion and web upon the eie of the mind, a rheume choaking Gods Spirit,

r Gen. 42. 21.

s Psal 119. 67.

t Ion 1. 5.

v Ion. 2. 1.

x Hos. 5. 15.

y Isa. 26. 16

Spirit, & suffocating the heart, the Pleurisie & pestilent fever of the soule, the dross & tin of all godly affections.

So [a] *Miriam* was healed of her pride by leprosie: So [b] *David* learned to be chaste, by the incests of his owne sons: so *Ionas* learned obedience in the Whales bellie: So [c] *Zacharias*, by the losse of his speech, was cured of his incredulity, & taught, not to open his mouth in time to come, but to praise and blesse the Lord his God: So the whole Church of Iuda [d] was humbled under the mightie hand of God; and, accepting of the punishment of her iniquitie, learned to say with heart and mouth, [e] *I will beare the indignation of the Lord, because I have sinned against him:* So the Churches of France by these last troubles were brought low, and taught to walke in Gods presence with feare and trembling: for howsoever they were innocent of the crime of rebellion laid to their charge; their vanitie, their ambition, their pride, their filthie covetousnesse, their loathing of the Gospel, their securitie, was become so exceeding great, that God could not beare with them any longer: They trusted in their little paltrie holds and forts, which they had raised as high as the clouds, and said not onely in their hearts, as *Edom* did, but with their mouths also, [f] *Who shall bring us downe to the ground?* The Lord heard the words of their pride, & in the turning of an hand, turned them topsie turvie; leaving onely some ruines, as traces of his indignation, whereby their Children may know, that there dwelt their Fathers. Then wee acknowledged, then we said, [g] *The Name of the Lord is a strong tower: the righteous runneth into it, and is safe.*

For this cause, *S. Peter* calleth Persecutions [h] *Gods iudgements*: Christ calleth them [i] *his chastisements:* and *S. Paul* giveth the one and the other name to all kind of afflictions, saying, that [k] *If wee would iudge our selves, wee should not bee iudged: But when we are iudged, wee are chastened of the Lord, that we should not be condemned with the world.*

a Num. 12. 1,2,10.
b 2. Sam. 12. 11.
c Luk. 1. 20.
d Lev. 26. 4.
e Micah 7. 9.
f Obad. 3.
g Pro. 18. 10.
h 1. Pet. 4. 17.
i Rev. 3. 19.
k 1. Cor. 11. 31, 32.

world. I say then, that the first cause of the righteous mans Evils, is his owne sinnes; and their first end, is his correction and amendment.

IX. Now he is not onely guiltie of sinnes past, for which he is chastised, but also hee is prone to fall in sin againe, as bearing in his breast the seede of all iniquitie: Alas, Alas! [l] *how abominable and filthie is man, which drinketh iniquitie like water!* Therefore God, like an expert Physician, mingleth unto him a cup of afflictions, not onely to cure him of former diseases, but also to preserve him from diseases to come. For tribulations are not onely medicines, but also antidotes & preservatives against the poison of sinne. They are bitter potions in taste, but they either restore or preserve health. [m] *Elihu* saith in the booke of *Iob*, that *God speaketh once, yea twice: yet man perceiveth it not.* He instructeth men by his word, he sendeth to them his servants once, twice, thrice, to advise them of their duetie, and they yeeld not attention unto his admonitions: *Then hee openeth the eares of men, and sealeth his chastisement upon them: that he may withdraw man from his purpose, and drive away pride from man. So he keepeth backe his soule from the pit, and his life from perishing by the sword*; seasoning him with the salt of afflictions, that he rot not.

I will not enroll [n] *Pharao* king of Egypt, nor [o] *Abimelech*, king of Gerar, among righteous men: yet when they would have sinned against God, by abusing *Sara*, *Abrahams* wife, God plagued them with so great plagues, that they were affraide to touch her. Surely *David* was a righteous man, and ye may perceive how in *Absolons* rebellion against him, God gave him with one stone two blowes: he chastised him for the murther and adultery which hee had committed; and restrained him from sinne for the time to come. The one and the other for his good, as he confessed, saying, [p] *It is good for me that I have beene afflicted, that I might*

l Iob 15. 16.

m Iob 33 14,15,16, 17,18.

n Gen. 12. 17.

o Gen. 20. 6,7.

p Psal. 119. 71.

might learne thy statutes. Who was more righteous then *Paul?* yet confessing his owne infirmitie, and acknowledging how he was by nature inclined to pride, hee saith, that q *there was given to him a thorne in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure.* This Angell of Satan was not the divell himselfe, but, as r *Chrysostome* esteemeth, wicked men inspired of the divell, such as was *Alexander the Copper-smith,* which did him much evill: such as were also the Iewes, the Gentiles, the Tyrants, and all Infidells, which persecuted him beyond all measure. This then is as if he had said, The Lord might stay all persecutions, and hand-fetter all those which vexe me; but because I was caught up into Paradise, and heard there unspeakeable words, and might have waxed proude thorow the excellency of revelations, he hath permitted these Angels of Satan to buffet me by divers persecutions and tribulations.

q 2. Cor. 12. 7.

r *Chrysost. ibi, & Homil. 1. ad popul. Antiochen.*

Because then that *Peter* and *Paul*, and their mates, howsoever they be wonderfull among men in holines, in righteousnesse, and in most rare gifts, still are men, and easie to be overtaken with sinne; they have neede to be held in with the curbe of a sharpe and rigorous discipline, lest they suffer themselves to be carried away by the boisterous wind of their owne vanitie and pride: for as serpents are bred in man, of that which is most inward to him, even of the marrow of his bones; so arrogancie, and loftinesse of mind, is ingendred in holy men, of the knowledge which they have of their owne excellency and righteousnesse: then they begin to looke too much at themselves, and too little to themselves: then they begin to rely upon their owne excellencie, and to forget their maker, as *Adam* and *Eve* did, and as it befell the good king s *Hezekiah*; when he shewed his treasures to the King of Babylons Ambassadors. This is the high and broad way to hell,

s 2. Chro. 32. 31. Isa. 38. 2.

and therefore God, with bit and bridle, draweth his choſen ones backe from it, and manageth them with rods and ſpurres? not for any ſinne which they have done, but for that which they would doe, if they left the narrow and ſtraite way of humilitie and modeſty. Heare againe what the Apoſtle ſaith of himſelfe: [t] *Wee were*, ſaith he, *preſſed out of meaſure, above our ſtrength: inſomuch that we deſpaired even of life: yea, wee had the ſentence of death in our ſelves.* Why did God ſuffer a man ſo holy, a ſervant ſo profitable, an Apoſtle ſo excellent, to be ſo hardly intreated? God permitted it, ſaith he, *that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.*

t 2 Cor. 1. 8, 9.

If God did curbe after this manner his holy Apoſtle, what wonder if he tye others which are not ſo holy, to an yron chaine, and tame them with many oppreſſions? For as ſtanding water breedeth frogges, toads, and ſtinking mud; as the ground which is not tilled, yeeldeth nothing but brambles, thornes, and thiſtles; and as the Vine which is not cut, waxeth naught, and, in ſtead of good and ſweet Raiſins, bringeth forth wilde Grapes: even ſo righteous men, when they are not like racked wine, drawne with croſſes out of the lees of their naturall corruption, they degenerate from their former righteouſneſſe, and become filthy, ſtinking, loathſome to God, and to man. But when, by manifold afflictions, [v] *our outward man* is ſubdued and brought under; *the inward man is renued day by day*, [x] *that we no longer live the reſt of our time in the fleſh to the luſts of men, but to the will of God*, and ſo [y] *be made partakers of his holineſſe.* Therefore let us reforme our judgements, refraine our tongues, and conclude with *Ieremiah*: [z] *It is good for a man, that he beare the yoake in his youth.*

v 2. Cor. 4. 16.
x 1. Pet. 4. 2.
y Heb. 12. 10.
z Lam. 3. 27.

X. Sometimes God ſhakes his whips, and ſcourges about the eares of the righteous man, not onely to correct him of ſinnes paſt, to weane him from ſinnes

to

to come, but also to try him, and to know what is in his heart. [b] *Thou shalt remember*, saith *Moses* to the people of Israel, *all the way which the Lord thy God led thee these fortie yeares in the wildernesse to humble thee, and to proove thee, and to know what was in thine heart, whether thou wouldst keepe his commandements, or no.* See in one affliction, three ends whereunto God aimed: *The first* was, [c] to correct them of their murmuring against him: *The seoond*, to humble them, and keepe them in obedience for the time to come: *The third*, to prove them, & to know what was in their hearts. Not that he is ignorant of the most secret thoughts of mens hearts, [d] *for the righteous God tryeth the hearts and reines*, but because he is said to know, when hee maketh that which is in them, knowne both to themselves, and to others: As when he said to *Abraham*, [e] *Now I know that thou fearest God, seeing thou hast not with-held thy sonne, thine onely sonne from me*: his meaning was, Now I have made thy faith in me, thy feare of me, thy love towards me, so manifest, that all the world hereafter shall acknowledge it, speake of it, and wonder at it.

b Deut. 8. 2

c Num. 14 29, 33, 34, 35.

d Psal. 7. 9.

e Gen. 22. 12.

XI. Now it is certaine, that often God casteth his children into a sea of afflictions, not to cleanse them of any sinne wherewith they were soyled, not to keepe them cleane from any sinne wherewith they might bee defiled; but onely to make tryall of them by divers temptations, which he doth for two respects:

First, as a Chirurgion by plaisters draweth out into the skinne the inward impostume which is hid in the flesh, that by suppuration it may be healed: so God by temptations bringeth men to the acknowledgement of their hid sinnes and naturall weaknesse; that finding how prone they are to evill, and how weake to resist it, they trust not any more in themselves, but in God, [f] *whose strength is made perfect in weaknesse.* So it is written of *Hezekiah*, that when the Ambassadors of the Princes

f 2 Cor. 12. 9.

Princes of Babylon were sent unto him, to enquire of the wonder that was done in the land, [g] *God left him, to try him, that he might know all that was in his heart.* Then he was puffed up with vaine glory: whereof being advised by the Prophet, and threatned with a most heavy punishment, he humbled himselfe, and answered, [h] *Good is the word of the Lord, which he hath spoken.* So *Peter* perceiving how soone, and upon how light a cause he had denyed his good master, whom he loved most tenderly, and that after such bragging, that [i] *though all men should be offended because of him, yet would he never be offended, yea, though he should dye with him, yet would he not deny him*; was confounded within himselfe, and astonished at his childish weaknesse, *went out, and wept bitterly.* What the worhy Martyrs of Christ, *Thomas Cranmer*, Archbishop of *Canterbury*, and *Anne de Bourg*, Counsellour of the Parliament at *Paris*, thought of themselves, when for feare of death they recanted, how they were abashed and ashamed of their lightnesse, the stories of their Martyrdomes beare witnesse. Twice and thrice happy had beene the young man in the Gospell, to whom the Lord said, [k] *If thou wilt be perfect, goe and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come and follow me*; if he had come by this commandement to the knowledge of the covetousnesse, which lay lurking in his narrow heart: for then he had not gone away sorrowfull, but had acknowledged his hidden corruption, and cryed to the Lord, Helpe my weaknesse. For that commandement was not a precept requiring *actuall obedience*; but a precept of *Tryall*, to disclose his insatiate avarice, and make it knowne to himselfe and others.

g 2. Chron. 32, 31.

h Isa. 38. 8.

i Mat. 26. 33, 35, 75.

k Mat. 19. 21.

Secondly, as the Arabian incense, and most excellent spices perfume not the air with their sweet smelling savour, till they be rubbed, brayed, or cast into the fire: and as the most precious jewells have a more shining glosse,

glosse, and gracefull bright colour, in the darknesse of the night, than in the most radiant sunne-shine of a faire summer-day; so the jewells of Gods graces, wherewith the righteous man is adorned, have not such a glistering and grace in the radiant and beame-shining day of his prosperitie, as in the gloomie and clowdy night of his adversitie. Therefore Saint *Iames* saith, [l] *My brethren, count it all ioy when ye fall into divers tentations:* whereof he rendereth this reason; *knowing, that the trying of your faith, worketh patience:* for if there were no adversitie, where should patience be? and if the righteous man were not broken and brayed with crosses, and tribulations, how should the good smell of his patience, of his faith, of his humilitie, bemuske the Church of God? Gold is gold whersoever it be, and keepeth its owne beautie and gracefulnesse: but put it in the Creuset, cast it in the fire, and it shall cast a more glistering brightnesse than it did before. The righteous man is Gods gold, and a precious jewell in his Treasure: In all states, his innocency, integritie, meekenesse, is knowne to some men; but specially his faith is made manifest when he is in the fierie furnace of tribulation: then his drosse and tinne is evaporated, and vanisheth away like smoake; then the goodly metall of Gods graces holds firme: then they give more light, and shew more grace, than all the gold of Ophir. As it is written in the eleventh chapter of the Prophecy of *Daniel*, v. 35. That *some of them of understanding, shall fall, to try them, and to purge and make them white, even to the time of the end:* and as it is said in the third chapter of *Malachy*, v. 2,3. That *the Lord is like a Refiners fire, and like Fullers soape: and he shall sit as a Refiner and purifier of silver, and he shall purifie the sonnes of* Levi, *and purge them as gold and silver, that they may offer unto the Lord an offering in righteousnesse.* Therefore Saint *Peter* calleth our crosses [m] *tryalls of our faith, much more precious than of gold that perisheth,*

[l] Iam. 1. 2, 3.

[m] 1. Pet. 1. 7.

sheth, though it bee tryed with fire: And Saint *Paul* calleth them [n] *Tribulations* or *Pressings*, because that whatsoever persecuters intend, they are the Lords wine-presse, whereby the heavenly liquor of spirituall graces lurking in righteous men, which are the sweete grapes of Christs Vineyard, planted with his owne hand, are expressed and imparted to others, who find it to be of a sweet and most excellent relish.

n Rom. 5 3

XII. Let us bring two or three examples to illustrate the truth of this doctrine: Can we seeke, or if we seeke, shall we finde any more fit and convenient to our purpose, than the example of *Iob?* he shineth like gold, even in the eyes of God, in his greatest prosperitie: and God himselfe is his witnesse before the Angels of heaven, and Satan who had thrust himselfe among them, that then, even then, [o] *there was none like him in the earth; a perfect and an upright man, one that feared God, and eschewed evill.* The truth spake, but Satan beleeved him not: what God witnessed of *Iob*; that hee was before men, and Satan could not deny but he seemed so: what then could he say against him? Nothing which was true: yet which he knew to be, and shall ever bee too true of many men in the world; and which he suspected, might be true in him also: [p] *Doth Iob*, saith he, *feare God for nought? hast thou not made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the worke of his hands, and his cattell is increased in the land: but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* The summe of the accusation is this: *Iob* is an Hypocrite, he serveth thee, because thou blessest him: take thy blessings from him, and he will curse thee.

o Iob 1.8.

p Iob 1.9, 10, 11.

Therfore God, to shew that his Saints are not slaves, or hirelings, serving him for the reward, but loving and respectuous children, walking before him with an upright heart for conscience sake; giveth all that *Iob* had,

had, into Satans hands. When Champions and Master-wrestlers walke abroad, arrayed in soft and precious cloathing; it is hard to judge of the health, integritie, and dispositions of their bodies, and of the ability and strength of their limbes: but when they come naked from the girdle upward to the lists or wrestling place, all the beholders see the proportion of their members; and as they perceive them to bee bigge-membred, and their limbs well set, judge of their vigour and might: So when *Iob* was cloathed with Gods goods, as with a garment, his patience, his faith, his constancy was knowne of few: but when the divell stript him of all, when he came naked to the theatre to wrestle with the foyler and overthrower of mankind; when then hee cryed aloud, q *Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord*; when speaking so, *he sinned not, and attributed nothing undecent to God*; his prowesse and valour was made manifest to Angels and men, who rejoyced for his victorie: and God himselfe, as it were clapping his hands, and applauding him, upbraided his enemy, saying with a nipping scoffe, r *Hast thou considered my servant Iob*, how *still he holdeth fast his integritie?* The craftie and cunning fox is not discountenanced for this first foyle, and bitter jeast, but replying, s *Skinne for skinne, yea, all that a man hath, will he give for his life: but put foorth thine hand now, and touch his bone and his flesh, and hee will curse thee to thy face*; he checked God, as beeing the cause of his overthrow, and of *Iobs* victory: as if he had said, What wonder if *Iob* have not cursed thee? for thou hast spared him: but now touch him in his health, which is most sensible unto him: let me racke his sinewes, bruise his bones, teare his flesh in pieces, and I undertake he shall curse thee by and by. See againe these two champions in the place of battell, in the presence of God, of his

q Iob 1.21 2.2

r Iob 2.3.

s V.4,5,6.

holy Angels, and of men: Satan ſmote him with ſore biles, from the ſole of his foot unto his crowne; hee ſtirred up his wife, his ſpeciall friends, his ſervants, little children, all that knew him, againſt him, to tempt him, to mocke him, to reuile him. When they ſlept, and he hoped that the night ſhould eaſe his complaint, his adverſary ſcared him with dreames, and terrified him through viſions: yee ſee with what ſleight and might his enemy ſtruggleth with him, how hee endeavoureth to ſupplant him, to wring out of him ſome uncomely word againſt God. But hee remaining immooveable in his integritie, [t] *What,* ſaith he? *Shall we receive good at the hand of God, and ſhall we not receive evill?* [v] *though he ſlay me, yet will I truſt in him: I will maintaine mine owne wayes before him: he alſo ſhall bee my ſalvation. In all this did he not ſinne with his lippes*, and ſpake nothing unbeſeeming a Saint, & unworthie of the Lord his God.

t Iob 2.10.

v Iob 13. 15,16.

Then was fulfilled that which he ſaid, [x] *When hee hath tryed me, I ſhall come forth as gold.* Then Satan overcome, ſheweth a faire paire of heeles, and, putting his finger on his mouth, appeared no more before God, to craake. Satan, why haſt thou remooved thy foote? why haſt thou made head to thy adverſary with thy heeles? haſt thou not done againſt him all that thou couldſt? thou haſt blaſted with lightening and thunder, or carryed away, by the violent hands of robbers, all his goods: thou haſt made him deſolate, and without children: there is no part of his body which thou haſt ſpared; and it ſeemes that thou doeſt not let him live, but to bewaile his owne diſaſter: wherefore then doeſt thou not follow thy thruſt, and proſecute thy deſignes? Alas! ſaith hee, I have done all that I could: I have done nothing of that which I intended, for hee hath not curſed God: for this I plotted all theſe miſchiefes againſt him. And I am ſo farre from gaining anything thereby, that much otherwiſe, caſting him in the

x Iob 23. 10.

the burning furnace of most sensible and smarting tribulations, I have made him more beautifull and glorious. I deemed that he should curse God, and loe he blesseth him. I thought to bring him in contempt upon the ashes: and loe, loe, hee is more righteous, more constant, more worshipfull upon the dunghill, than he was in his goodly and gorgeous house, in the honorable company of his wife, children, friends, and servants. The orientall pearles are not so faire as his pockes: the smelling of roses is not so sweete as the stinke of his breath; his sores are cleerer and brighter than the beames of the Sun. I have (alas!) procured unto him an eternall renowne upon the face of the whole earth: I am cause, that he shall bee from henceforth to all men a patterne and example of faith, of patience, of constancie in their most heavie calamities. I have digged a pit for him, and I am fallen into the ditch which I have made: he is exalted, and I am confounded.

XIII. This example is sufficient. Adde unto it that which is written of the Bride in the song of *Salomon*. She is so inflamed with the love of her Spouse, that [y] her onely desire is to bee led into his chamber, that there hee may kisse her with the kisses of his mouth, that there she may be glad, and rejoyce in his love. But when he is absent from her, as he seemes to bee in her affliction; when [a] she rises, and goes about the citie in the streetes, and in the broad wayes, to seeke him whom her soule loveth; [b] when the watch-men that goe about the citie, finde her, and smite her, and wound her; when the keepers of the walles take away her veile from her, and yet she leaveth not off to cry to them, *Saw ye him whom my soule loveth?* the flames of her love make a fairer blaze, and cast a greater heat. Then then, all they which behold her, see evidently, that [c] *love is strong as death, that iealousie is hard as the grave: the coals thereof*

y Cant. 1. 2.

a Cant. 3. 2.

b Cant. 5. 7.

c Cant. 8. 6, 7.

are coales of fire, and a moſt vehement flame. Many waters cannot quench that love, neither can the floods drowne it: If a man give all the ſubſtance of his houſe for love, it would utterly be contemned.

XIV. How ſhould the love, the patience, the zeale, the conſtancy of *Paul* have bin known, if God had not cruſhed and ground him with continuall tentations and afflictions? whereſoever he went, he was adverti-
d Act. 20. 23, 24. ſed by the holy Ghoſt, d *that bonds and afflictions waited for him.* O how unpleaſant & fearfull a meſſage would that be to many at this day! and hee what? *But*, ſaith he, *none of theſe things moove me, neither count I my life deare unto my ſelfe, ſo that I might finiſh my courſe with ioy, and the miniſtery which I have received of the Lord Ieſus, to*
e Act. 21. 11, 22, 13. *teſtifie the Goſpell of the grace of God.* e The Diſciples beſought him with teares, not to goe up to Ieruſalem, where *Agabus* had prophecyed that hee ſhould bee bound: But he rebuking them, anſwered, *What meane ye to weepe, and breake mine heart? for I am ready, not to bee bound onely, but alſo to dye at Ieruſalem for the name of the Lord Ieſus.*

XV. When the Palatinate was in peace, when the Churches of *France* lived in their townes of ſuretie without feare, what wonder if they profeſſed the Goſpell publikely? But now when their forts are levelled and caſt downe to the ground, when their townes are diſmantled, when they are curbed with ſtrong Citadels, when they are diſarmed among armed enemies, when they ſee nothing in their ſtreets but the plagues of Egypt, but ſwarmes of Prieſts, which are a moſt noyſome mixture of filthy and ſtinking flyes, but great ſtore of *Ieſuites*, which like loathſome frogs come unſent for, leaping and croaking into their houſes, and bed-chambers, but an infinite multitude of Monkes, which as ſo many locuſts eate up all their ſubſtance, but armies of ſouldiers, which are to them the louzie diſ-

eaſe

eaſe, wherewith their bodies are peſtered, their fleſh is conſumed, all the blood of their veines is ſuckt up: when they looke for nothing but preſent death, when a toy ſhall take their enemies in the head, to compell them once againe to ſolemnize with teares, and ſhedding of their innocent blood, *S. Bartholomewes* feaſt; Then to perſevere in the faith, then to maintaine ſtedfaſtly and ſtoutly the Goſpell, then to abhorre more and more Papiſtry, and the man of ſinne, to contemne the contempt of inſolent Papiſts, to ſhut up their eares againſt the charming voice of the craftie Ieſuite, to hold their mouthes open to confeſſe Ieſus Chriſt, and to bleſſe God, is a manifeſt demonſtration of true faith, and of that conſtancy which is worthy of a Chriſtian. Wherfore as *Moſes* ſaid to the people of Iſrael, that God would ſuffer [f] *falſe Prophets, and dreamers of dreames* to ariſe among them, *to proove them, and to know whether they loved the Lord their God with all their heart, and with all their ſoule:* And as the Apoſtle ſaid to the Corinthians, [g] *There muſt be hereſies amongſt you, that they which are approoved, may be made manifeſt among you*: So I ſay, that the righteous man muſt have many evills, that it may be known that hee ſerveth God, neither for the preſent goods which he hath received of his bountifull hand, neither for hope of any worldly benefite to come, but for his owne ſake: as a lover ſeeketh no recompence of his love, but that which he findeth in the dignitie and excellencie of the thing beloved.

f Deut 13. 1,2,3.

g 1.Cor. 11.19.

XVI. Moreover, theſe many evils are as ſo many exerciſes and practices of the manifold graces wherewith God hath copiouſly furniſhed and graced the righteous man. God hath ſaid to him, [h] *I will never leave thee, nor forſake thee*. If he beleeve that, when his Garners are full of Corne, when his Canes burſt with Wine, when he ſitteth in peace among his owne people, it is no wonder: but here, here is a good exerciſe of his faith, to beleeve ſo

1. *Faith.*

h Heb.13.5

so when he seeth nothing on the left, nothing on the right hand, nothing before, nothing behind, but needinesse, but want, but beggerie: when he is threatned with present death, to believe certainly, to say resolutely, as the three Salamanders did to *Nebucadnezzar*, [i] *Our God whom we serve, is able to deliver us from the burning fierie fornace, and he will deliver us out of thy hand, O King.* When the deepe gulfe of the red sea is before our faces; when *Pharao*, and his most dreadful and cruell armie, followeth us hotly at the heeles; when high and steep mountaines runne along by our sides, and bereave us of all hope of flight, then to say, [k] *Feare ye not, stand still, and see the salvation of the Lord, which he will shew you to day:* In a present evill to looke for present deliverie; in the middest of the valley of the shadow of death, to see, to imbrace life; [l] to refuse great riches and honours, for the denying of Christ: to chuse povertie by confessing him: to preferre suffering of affliction with the people of God, to the enjoying of the pleasures of sinne for a season: to esteeme the reproach of Christ greater riches than the treasures of Ægypt, as *Moses* did, and as many Christians have done, and doe still, is a most wonderfull and speciall exercise of true faith.

i Dan. 3. 17

k Exod. 14 13.

l Heb. 11 24, 25, 26.

2. *Meekenes, charity*

What Vertues are more commanded unto us by precept, and recommended unto us by most excellent examples of the Patriarkes, of the Prophets, of *David*, of *Iesus Christ*, of his holy Apostles, than humilitie, meekenesse, charitie? where find ye better occasion to practise them, than in your greatest adversitie? [m] Ye are *reviled*, and ye *blesse*: ye are *defamed*, and ye *intreat*, as *Paul* did: ye are stoned to death, as *Steven* was, and ye kneele down, and cry with a loud voice, [n] *Lord lay not this sinne to their charge.* This is true meekenesse: this is true charitie.

m 1. Cor. 4 11, 12.

n Acts 7. 6

3. *Patience*

We are tossed to and fro with most grievous and tedious tribulations; then, as the Apostle saith, [o] *wee have need*

o Heb. 10. 36.

neede of patience, that after we have done the will of God, wee may receive the promise: then it is time to be that which we profesle. We say, that Patience is the faireſt flower of of the Chriſtian mans garden. Other flowers delight in faire weather, and grow not but in ground well weeded and gnibbed up: This groweth among the briars & thiſtles of ſtinging tribulations, and ſpreadeth moſt faire, when the weather is moſt foule. Froſt and Snow, Haile and Lightning, Stormes and Tempeſts make it to bloſſome with a moſt pleaſant ſhew, and to breathe a moſt ſweet ſent. Then the righteous man, not looking to the ſtone that hurteth him, but lifting up his eyes to the almightie hand of the heavenly Father which threw it, ſaith, as *David* ſaid of *Shimei* who curſed him, p *So let him curſe: for the Lord hath ſaid unto him, Curſe Dauid. Who ſhall then ſay, Wherefore haſt thou done ſo?* Men have their miſcheivous ends when they afflict the righteous man, and it may be that they moleſt him wrongfully. Tribulations alſo may come upon him by his owne faults, and many other wayes; yet God hath an hand in all, & his moſt wiſe providence guideth them. Shall he then repine? ſhall he kicke againſt the prickes? God forbid: But rather, knowing that his ſufferings are Gods owne worke, and that q *all his wayes are iudgement*, he taketh *David* for his Preſident, and ſaith with him, *I was* r *dumbe, I opened not my mouth, becauſe thou didſt it.* Here, here then is the wonderfull patience of the Saints, who bridle their mouthes from grudging againſt God, and open them not in their temptations, but to poure out their humble requeſts and prayers before him:

p 2. Sam. 16. 10.

q Deu. 32. 4.

r Pſal. 39. 9

Prayers, which faint and as it were droope in the faire ſummer-dayes of our peace and wealth, but recover their vigor, yea, redouble their force in the fleeting and freezing winter of our calamitie. God ſaith to the righteous man, s *Call upon me in the day of trouble.* ſo he doth. *Ionas* t ſnorted in the ſhip, but hee was awake, & praied in the whales

4. *Prayers.*

s Pſal. 50. 15

t Ion. 2. 1.

Whales belly. The Disciples, so long as the sea was calme and quiet, prayed not; but when the tempest arose, and the winds spake lowd, and the surges threatned the ship with sinking, then they prayed, then they cried, [v] *Lord save us, wee perish.* So *Peter* walked a little while upon the sea without praying: but when hee saw the wind boistrous, and began to sink, he cried, [x] *Lord save me.* Prayer is the meane whereby God bestoweth his blessings upon us. It is the bucket which we dive and thrust farre into the undraynable fountaine of his graces, that we may receive of his fulnesse, and grace for grace. Then tribulations are behoovefull unto us, that by them knowing our need, we may be moved to pray.

v Matt. 8. 25.

x Matt. 14 30.

5. Hope.

Are wee not saved [y] *by hope*? what hope, what desire can wee have of heavenly things, when all things laugh upon us in the world? the present enjoying of the one, expells out of our hearts the desire and hope of the other. Therefore by the counterpoize of the evils of this life, God stirreth up in us a most vehement desire of the life to come, and holds our hope perpetually busied in praying and crying, [z] *Even so; Come Lord Iesus.*

y Rom. 8. 24.

z Rev. 22. 20.

6. Perseverance, Constancy.

XVII. All these graces without perseverance are nothing: for [a] *he that shall endure unto the end, shall bee saved:* And there is no perseverance without constancie. The maine object of Constancie, is tribulation: neither is it seene but in things very difficult to undertake, or to overcome. [b] Consider the courage of seven brethren suffering all kinds of most cruell torments, because they would not, at the Kings commandement, transgresse Gods commandement, and eate swines flesh. Wonder at the constancie of their marveilous mother, who, with a manly heart in a womans breast, exhorted them to take their death cheerfully for Gods cause; and after their execution, went joyfully to the burning caldron, and sealed also the truth with her blood. How many faire promises were made unto them! But [c] *they refused*

a Matt. 24. 13.

b 2. Mac. 7.

c Heb. 11. 35.

to

to be delivered, that they might obtaine a better resurrection.

In the Ecclesiasticall stories of Christians, such examples are infinite. At [d] *Vienne* in France, a Deacon of the Church, called *Sanctus*, being torne in pieces with hot pincers, being at divers times so cruelly racked, that hee was nothing but wounds, but bruises, but putrefying sores, but a peece of swollen flesh, without almost any figure or shape of a man; could never be compelled to tell his name, his familie, his dwelling place. His onely answer to all their rackings, scorchings, burnings, was, *I am a Christian*. Neither could the Executioners, by the Tympan, by the hot and burning pans, by the teeth of wild beasts, wring out of *Blandina* a maide, and servant to a Dame of that same town, any word but this, *I am a Christian, and we do no evill*. When *Decius* persecuted the Church, *Babylas* Bishop of Antioch, led to the place of execution with his three sonnes, desired that they should be first put to death, to the end that he might exhort and confirme them: which when hee had done, his wife comforted him; and after she had seen her husband and three children suffer death for Christs sake, buried them together. Much otherwise, the Father and the Sonne with whom I was familiar; The Father beseeched that he should die first, that his Sonne, who was a godly and learned Preacher, might comfort him. Then it was a wonderfull spectacle to Papists, to see the Sonne at the foote of the gallowes, preaching to his Father the merits of the death of *Christ*, the vertue of his resurrection, the vanitie of the world, the unspeakable joyes of Paradise; to heare him crying alowd, *Father, ye cannot so soone knocke at the gate of heaven, but Christ will open: ye cannot so soone enter, but I shall follow*; to hear and behold the old and venerable Father answering with a cheerefull countenance, *Sonne, I see the heavens open, and Iesus Christ at the right hand of God*. Then they were amazed to marke againe the young Minister forgetting himselfe, and, with

d *Euseb. histor. Eccles. lib. 5. c. 1.* *Sanctus.*

Blandina.

Babylas.

a constant face preaching to other, two which were also in the executioners hands, the forgivenesse of sins, the resurrection of the flesh, and life everlasting: To consider how constantly the foure died, with what fervencie of celestial prayers they commended their spirits into Gods hands; Then the chiefe of the *Capuchin Monkes* said to his companions, *Si cœlum Huguenotis datur, istis debetur: If heaven bee given to Huguenots, it is due to these men:* Then some Gentlemen cryed, O happie religion, which breeds in men a contempt of death, which we dread most, and a most sure hope of salvation! who would not, who should not fight manfully for the defence, and suffer constantly for the confession of such a religion? This day onely have we begun to know *Christ*: Condemned men have been our Preachers: We shall never hate Huguenotes any more.

XVIII. Learne of all this discourse, what difference there is betwixt the upright man and the hypocrite *Iohn the Baptist* calleth afflictions [f] *Gods fanne*, wherewith when he hath throughly purged his floore, *the chaffe* flyeth away into the ayre, and finally is burnt up with unquenchable fire: but the wheate is gathered into the garner. *Hypocrites* are chaffe, lying in time of peace intermixt with the faithfull, which are Gods wheat: but [g] the wind of persecution driveth them away, neyther can they stand in the congregation of the righteous: for then there is nothing to be seene but Apostasies, defections, abjuring of the truth, renouncing of the Gospell, forsaking of all Communion with the Church. Iesus Christ compareth tribulation and persecution [h] *to the burning Sunne*, scorching the seede which hath no deepnesse of earth, so that it withereth away; but warming the seede which falls into good ground, and making it to bring foorth fruite; some an hundred fold, some sixtie fold, some thirtie fold. *The Hypocrite* receiveth the word with joy, but because hee hath not in

f Mat. 3. 12.

g Psal. 1. 4, 5.

h Mat 13. 5, 6, 8, 20, 21, 23.

in himselfe the roote of an upright conscience; when persecution ariseth because of word, he is offended, and starteth backe. The righteous man is the good ground: the sunne of persecution may blacken him, but it cannot burne him. In the most hot dayes of tribulation, he is most plentious in good workes: therefore the whole Church cryeth in the Canticles, [i] *O ye daughters of Ierusalem, I am blacke, but comely:* [k] *Blacke* in your judgement; *Comely* in the judgement of God and Angels. *Blacke* without, [l] by your mischiefe; for the *Sunne* of persecution *hath looked upon me: my mothers children were angry with me*: these good Catholikes have persecuted me: *Comely* within, [m] through Gods benefit: for [n] *the Kings daughter is all glorious within*: *As the tents of of Kedar, as the curtaines of Salomon*, which are all blacke and dustie without; but within are decked with most precious implements.

i Cant. 1. 5, 6.
k *Bernar. in Cant. ser.* 25.
l *Vestro maleficio.*
m *Dei beneficio.*
n Psal. 45. 13.

To conclude, cast gold in water: it keepeth its owne yellow shining: cast it in the fire, and melt it, it becommeth brighter. Cast earth in water, it is by and by changed into mud: cast hay in water, it will suddenly rot: cast earth in the fire, it is instantly turned into dust, and made a sport to the wind: cast hay into the fire, with a blaze it is made smoake and ashes. So befalls it to the righteous man & the hypocrite. The hypocrit, when he thriveth most, and full-gorgeth himself with pleasures, is like hay and a lumpe of earth in the water, he is nothing but rottennesse and putrefaction: when Gods hand is upon him, he howles, he despites God, hee curseth him to his face, and in the stirring of an eye is consumed; he perisheth, he vanisheth like earth and straw in the fire. But the righteous man in his greatest prosperitie shineth in all godlinesse before men, as gold in water: and when hee is cast in the fierie furnace of tribulation, he is like gold in the fire: his workes then yeeld a more radiant lustre than before.

XIX. The Lord in his mercy ſanctifie us, and make us throughly righteous, that when the day of our tryall ſhall come, we may be found to be fine metall; and abiding the hammer, the ſciſſers, and the fire, may through faith and patience inherite the promiſes of grace, peace, and eternall life, through the merits of our Lord Ieſus Chriſt, who ° *is the true God and eternall life:* to whom is due, and to whom let us render, now and for evermore, all praiſe, honour and glory. Amen.

° 1. Ioh. 5. 20.

SERMON V.

Of the cauſes of the righteous mans Evills.

PSALM XXXIV. XIX.

Many are the Evills of the Righteous.

1. *THe righteous man when hee ſuffereth for righteouſneſſe ſake, is honoured.*

2. *It is a great glory to ſuffer for a good cauſe;*

3. *Namely for God, as many have done.*

4. *To ſuffer for the Goſpell is moſt glorious of all.*

5. *Of thoſe which ſuffer for the Goſpell, ſome are Confeſſors, ſome Martyrs.*

6. *What it is to be a Martyr.*

7. *Three conditions required in a Martyr.*

8. *The great glory of Martyrdome, in that it makes the Martyrs reſemble the Prophets, Apoſtles, and other Saints;*

9. *Yea, and Ieſus Chriſt himſelfe, yet with foure differences.*

10. *God afflicteth righteous men for other mens ſake;*

1. *That they may be converted;*

11. 2. *That they may bee inſtructed, not to worſhip righteous men;*

12. 3. *That they may bee ſpurred to imitate their Chriſtian vertues;*

13. 4. *That they may conſider Gods wrath againſt ſinne, and feare.*

14. *Finally, God afflicteth the righteous man for his owne glory, whereof there are many examples in the old Teſta-*

Testament,
15. *And principally in the new Testament.*
16. *The afflictions of the righteous are no tokens of Gods wrath, but of his love.*
17. *Carriage of the Churches of France in their affliction.*
18. *Exhortation to beare Christs crosse courageously.*
19. *Prayer.*

1. GOD often loades the righteous man with crosses, to honour him: when he beareth his owne crosse, [a] as the malefactors which were crucified with Christ did, then he is chastised; and as one of them said, *We receive the due reward of our deeds,* so may he: when hee is persecuted for righteousnesse sake, as *David* was by *Saul*, and *Iob* by the Divell; or beares Christs crosse, as [b] *Simon the Cyrenian* did, then his faith, hope, charitie is tryed; then his patience and constancie is exercised, then he is very much honoured.

a Luk. 22. 33, 40, 41.

b Mat. 27. 32.

11. Ye know, that *Cain* slew his brother: [c] *and wherefore slew he him? because his owne workes were evill, and his brothers righteous.* [d] *Lot* was threatned by the vicious *Sodomites*, because that, being a forreiner and stranger, he rebuked them. [e] *Ioseph* was hated and sold of his brethren, because he advertised his father of their misdemeanour: [f] he was also cast in prison, because hee would not sinne with his masters wife. *David* complained of his enemies, saying, [g] *They that render evill for good, are mine adversaries, because I follow the thing that good is. Iohn Baptist* was beheaded, because hee said to *Herod*, [h] *It is not lawfull for thee to have thy brothers wife.* All these suffered for righteousnesse sake, and for the uprightnesse of a good conscience before God; but they suffered not for God. There be degrees in righteousnes: The first is, when a man suffereth for any good cause: Is not that honourable and glorious before God and men?

c 1. Ioh. 3. 12.

d Gen. 19. 9

e Gen. 37. 2

f Gen. 39. 9

g Psal. 38. 20.

h Mat. 14. 4, 10.

i 1. Pet. 2. 9. 20.

men? [i] *For* (as *Peter*, writing to servants, saith) *this is thanke-worthy, if a man, for conscience toward God, endure griefe, suffering wrongfully: for what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.*

III. The second is, when hee suffereth immediately for God, for the publike profession of his holy Word. When [k] the *three children* did chuse rather to bee burnt in the furnace, than to worship *Nebuchadnezzars* golden Image, they suffered for God: when [l] *Daniel* was cast into the Lyons denne, because he would not obey the Kings idolatrous decree, he suffered for God: when [m] *Eleazar*, one of the principall Scribes, chused rather to dye gloriously, than to live stained with the eating of Swines flesh, hee suffered for God: when the [n] the seven brethren and their mother were fryed, scorched, dismembred, because they would not transgresse the Law, they suffered for God: when the whole Church at that time made her moane to God, and said, [o] *For thy sake are we killed all the day long, we are counted as sheepe for the slaughter*, she suffered for God. If it be glorious to suffer for a good cause, is it not more glorious to suffer for Gods cause?

IV. But to suffer for the Gospell, is the most glorious of all. [p] *For therein is the righteousnesse of God revealed from faith to faith.* There is evidently before our eyes set forth our Lord Iesus Christ, who because hee [q] *hath brought* unto us *everlasting righteousnesse*, and [r] *is made unto us of God, wisedome, and righteousnesse, and sanctification, and redemption*, is with good and iust cause called, [s] *the Lord our righteousnesse*: Therefore hee who suffers for Christ, is said after a most speciall manner to suffer for righteousnesse sake. Of such speaketh Christ, where he saith, [t] *Blessed are they which are persecuted for righteousnesse sake: for theirs is the kingdome of heaven.*

What

i 1.Pet.2. 9,10.

k Dan.3. 18.

l Dan.6.16

m 2.Mac. 6.19.
n 2.Mac.7.

o Psal.44. 22.

p Rom.1. 17.

q Dan 9. 24.
r 1.Cor.1. 30.
s Ier.23.6.

t Mat.5.10, 11.

What that righteousnesse is, he sheweth in these words following: *Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my sake.*

When [v] *Iohn* was relegated into the Isle of Pathmos, *for the word of God, and for the testimony of Iesus Christ*, he suffered for righteousnesse: when [x] the man that was borne blind, and restored to sight by *Christ*, was cast out of the Synagogue, and excommunicated for *Christs* sake, hee suffered for righteousnesse: when [y] the chiefe Priests consulted, that they might put *Lazarus* to death, *because that by reason of him many of the Iewes went away, and beleeved on Iesus*, he suffered for righteousnesse: when [a] *Paul* was cast into prison for preaching of the Gospel to the Gentiles, and endured many troubles *for the Elects sake, that they might obtaine the salvation which is in Christ Iesus, with eternall glory*, he suffered for righteousnesse: [b] Those that *were slaine for the word of God, and for the testimony which they held*, whose soules *Iohn* saw under the altar, suffered for righteousnesse sake.

v Rev. 1. 9.

x Ioh. 9. 34

y Ioh. 12. 10, 11.

a Eph. 3. 13 2. Tim. 2. 9, 10.

b Rev. 6. 9.

V. Of such some are *Confessors*, some are *Martyrs*. The faithfull who were shut up in prison for *Christs* sake, but were not yet tortured; as also those which leaving their families, goods, friends, and native soile, fled to forrain nations, lest they should be constrained to deny *Christ*; were called [c] *Confessors*. All those which endured horrible & great torments for the Gospels sake, though they were not put to death, were named *Martyrs*. *Tertullian* calleth them [d] *Martyres designatos, appointed to be Martyrs*. [e] The Martyrs *of Vienne* in France, after they had endured all kind of most cruel & ignominious torments for *Christs* sake, taking to themselves the name of *Confessors*, refused to be called Martyrs, saying, that the name of Martyrs pertaines to those only wch have sealed their confession by their death: even as *Christ* calleth [f] *Antipas his faithfull martyr*, because he was *slain in Pergamus* for the Gospel.

c *Cypr. epist. 9. & 21.*

d *Tert. ad Martyres, cap. 1.*

e *Euseb. hist. Eccl. lib. 5. cap. 2.*

f Rev. 2. 13

VI. In a generall signification, *Martyr* is a witnesse. The Gospel whereunto testimony is given, is called g *the Testimony*, and, *the* h *Testimony of Iesus*. Therefore it is said of *Iohn*, i that *he came for a witnesse, to bear witnesse of the light*. And *Christ* saith of himselfe, k *I came into the world, that I should beare witnesse unto the truth*: yea, he calleth himselfe l *the Amen, the faithfull and true witnesse*: Title, which the m Martyrs of *Vienne* esteemed to be proper unto him, because he not onely bare witnesse to the truth, but also sealed it with his most precious blood. So all true Christians are Christs Martyrs, because their whole life is nothing else but a martyrdome, that is to say, a testimony which they render to the Gospel, that it is of God; and to Iesus Christ, that hee is the Sonne of God: Testimony, which they bare with such fervencie and zeale, that they would chuse rather to be scorched, racked, torne in peeces, and die the most cruell death that mans wit can invent, than to leave off to glorifie their God and Saviour by publike confession, and holinesse of life. Such men are *Martyrs in affection* before God, who judgeth of men not according to the event of things, but according to their will and intention. If any man live in the Church, meaning to deny Christ, rather than to suffer losse of goods, or any bodily paine for his sake, he is an Apostate in Gods eyes, though he never bee put to that triall, and die peaceably in his bed, confessing Christ with his mouth. So he that is resolved to make lesse account of his life, than of the Gospel, is a true Martyr before God, n *who looketh on the heart*; though God spare him, and preserve his life from the hands of the wicked. If *Paul* said truely of *Priscilla and Aquila*, that o *for his life they had laid downe their owne neckes*, because they feared not to undergo all dangers for his releasing: shall God, p *who onely knoweth the hearts of all the children of men*, neglect the zeale and affection which his faithfull servants have to his service?

g Isa.8.20. 1.Ioh 5.11.
h Rev. 19. 10.
i Ioh.1.7,8
k Ioh.18. 37.
l Rev.3.14
m *Euseb. hist.Eccles. lib.5.c.2.*

Martyrium vita.

n 1.Sam. 15.7.
o Rom.16. 4.
p 1.Reg.8. 39.

Not-

Notwithstanding the Church, which diveth not into mens hearts, giveth not this glorious name of Martyrs, but to those which are *Martyrs in action*; which, I say, cannot by most exquisite torments, and painfull deaths, be driven back from their profession, which they sealed most constantly with their innocent blood: which though Christ did, yet we give not the name of *Martyrdome* to his death, because it had a more speciall end, and is the ransom of mankind. The Church hath ever called *Steven the first Martyr*, as being the first which suffered death for Christs cause. * *Iames*, the brother of *Iohn*, was the second.

Martyrium sanguinis.

* Act. 12. 2.

VII. In them yee finde the three qualities which are necessarily required in them whom *Christ* honoreth with this glorious title: 1. They were full of faith, and of the holy Ghost. I say, that they were godly men: for a good conscience, a godly and an upright life, is so needfull in this case, that the Apostle saith, q *Though hee give his body to be burned, and have not charitie, it profiteth him nothing.* This is called by some *the Martyrdome of life*, and is more difficult than the *Martyrdome of blood*: for it is not so easie to a man to kill sinne in himselfe, to burne his covetousnesse, his pride, his ambition, his lusts and unlawfull desires in the fire of the Spirit, as to suffer the executioner to cast his body in a fire of wood. Which I pray you all to lay to your hearts, that in this time of outward peace with men, yee may *bee Martyrs inward* with God: *Martyrs*, not *in the flesh*, but *in the Spirit*; having your praise, not of men but of God.

q 1. Cor. 13. 3.

2. They suffered for the best cause that ever any innocent man suffered for. Suffered they not for the Sonne of God, who *is* r *fairer than all the children of men?* Suffered they not for the Gospel, which *is* s *the power of God unto salvation to every one that beleeveth*; and therefore more excellent than the Law, for which the Iewes suffered? Let no man say, that the theefe upon the crosse was a

r Psal. 45.

s Rom. 1. 16.

Martyr, becauſe he repented, and confeſſed Chriſt: for repentance changeth not the nature of croſſes; neyther can it be ſaid truely, that all thoſe which repent at the houre of their death, are Martyrs. The thiefe, confeſſed he not that [t] *he ſuffered iuſtly, and received the due reward of his deeds?* And have we not this commandement of the holy Ghoſt, [v] *Let none of you ſuffer as a murtherer, or as a thiefe, or as an evill doer, or as a buſie-body in other mens matters: yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalfe?* [x] It is the cauſe which maketh the Martyr, not the puniſhment. [y] Let not *the Montaniſts, the Pepuſians, the Marcionites, the Donatiſts, the Circumcellions*, and other heretiques bragge of their Martyrs: there was never any hereſie ſo blockiſh, ſo ridiculous, ſo impious, but there was found ſome obſtinate fellow, who offered to dye willingly for it. Men in our dayes have gone to the fire with a merry countenance for maintaining of Atheiſme. For the divell hath alſo his Martyrs, whom an ancient Doctor calleth moſt properly, [z] *Martyrs of a diabolicall courage:* and therefore [a] all the praiſe of Martyrdom is in the goodneſſe of the cauſe, not in the grievouſnes of the pain. Martyrs make not their cauſe to be good, or their doctrine to be the Goſpel: it is the good cauſe, it is the Goſpel that makes Martyrs. Our ſufferings make not our cauſe iuſt: but a iuſt cauſe will make our ſufferings glorious.

3. They had the choice of death and life: if they would have recanted, and ioyned themſelves to the Iewes againſt Chriſt, they had not beene killed. If a Chriſtian be put to death for Chriſts ſake, without offer of life upon condition of abjuring, the Church calleth him not a Martyr; for who knoweth what hee would have done, if the option of life had beene given unto him? [b] The innocent babes which *Herod* ſlew for Chriſts ſake, were not Martyrs, becauſe they had no

t Luk. 23 41.
v 1. Pet 4. 15, 16.
x *Aug. Epiſt.* 61. & 166.
y *Euſeb. lib.* 5. *cap.* 16. *Aug. de correctione Donatiſtarum, cap.* 7.
z *Martyres Satanicæ virtutis.*
a *Aug. in Pſal.* 68.
b Mat. 2. 16

no such election, neither could they in that age have accepted it, if it had beene offered. Our fathers also which were massacred tumultuously without any accusation, examination, exhortation, promise of life, for the same cause were not Martyrs: These, these onely which seeing on the right hand the Priest, the Altar, the Incense to offer, the breaden God to worship; and on the left, the hang-man stirring the fire, unsheathing and shaking threatningly the fatall sword, erecting the gibbet, or the scaffold, trussing his arme to hit right a deadly blow, spet at the Idols, flye from the Altars, run to the fire, to the sword, to the gallows, to the water, cry as *Montalchino* did at Milan; *Let Christ, let Christ live, and Montalchino dye*: these, I say, these are the men whom the Church hath honoured with the excellent title of Martyrs, who dye *in Christ*, *with Christ*, *for Christ*: *in Christ* holily, *with Christ* wisely, *for Christ* gloriously. O how glorious before God is the death of Martyrs! [c] *Precious in the sight of God is the death of his Saints*; but namely of his Martyrs, which dye in him, with him, for him.

c Psal. 116. 15.

Weenest thou that it is but a slender glory, that Christ hath chosen thee, one among a thousand, to be his Martyr? that he will have thee to suffer, not onely *with him*, as doe all those which suffer for righteousnesse sake, but also *for him*? that as he [d] forewarned *Peter*, by what death he should glorifie him; so hee taketh thee by the hand, and saith to thee, Come, I have picked thee out from many millions, to beare witnes to the truth of my word before the great men of the earth, to seale the faith thou hast in me with thy blood, to honour me with thy death? When [e] *Iacob* was advertised that his brother *Esau* was comming to meete him, and foure hundred men with him, hee was greatly afraid, and divided the people that were with him, and the Flockes, and the Heards, and the Camels, into two

d Ioh. 21. 19.

e Gen. 32. 6, 7, 8.

bands: them he set foremost in the front of the battell:
f Gen. 33. 2,3. f the second place he gave to the hand-maides and their children: the third, to *Lea* and her children; but he put *Rachel and Ioseph* hindermost, because hee loved them best: he adventureth all that he hath, to save these two. God doth farre otherwayes with his people: he setteth foremost a little number of chosen men, to whom hee hath distributed his graces in a greater scantling, than to the rest: them he setteth in the front to be his Martyrs, and to fight against the powers of the world; sparing the multitude to bee the seed-plot and nurserie of his Church.

IIX. Who can conceive sufficiently the greatnesse of this honour? g When ye are hated, excommunicated, reproached, put to death for the Sonne of mans sake, Christ biddeth you *reioyce, and leape for ioy*, because the Prophets were used in like manner. h The Apostle, in his epistle to the Hebrewes, maketh a catalogue of many Worthies, which under the Law suffered for the word of God, of whom the world was not worthie; that we may esteeme our selves most happy when God conformeth us to them. i *S. Iames* willeth us *to take them for an example of suffering affliction, & of patience*; that as we count them happy, so we may make it a part of our happinesse to bee like unto them. k *S. Peter* will have us to know, that *the same afflictions are accomplished in our brethren that are in the world:* And *S. Paul* will have us to remember, that by tribulations for the Gospell, l *wee become followers of the Churches of God*; which is no small honour. It is said in the Song of *Salomon*, that m *the plants* of the Church *are an Orchard of Pomegranates.* A Pomegranate hath within it sundry partitions, and as it were little mansions, with many graines in each of them, of a sweete taste and red colour, orderly set one by another, and all together infolded and shut up under one outward skinne; which hath at the top a little round

g Luk. 6. 23

h Heb. 11. 32, &c.

i Iam. 5. 10, 11.

k 1. Pet. 5. 9

l 1. Thess. 2, 14.

m Cant. 4. 13.

round circle like a crowne. A most excellent Embleme of the faithfull, who are as so many graines set orderly together by the unity of one faith, and by the bond of perfectnesse, which is charitie; having a sweet taste in the holinesse of their life, and a red colour in the conformitie of bloudy persecution, in the severall Churches where God hath planted them, under the Catholike Church, whereof the head is our Lord Iesus Christ; who as he was first crowned with thornes upon earth, so is he now crowned with glory in heaven.

IX. To him must we looke principally, as the grains of the Pomegranate looke upward to the head of the skinne wherein they are wrapped; and, according to *Peters* exhortation, [n] *reioyce when we are in the furnace for our tryall, in as much as wee are partakers of Christs sufferings:* for, [o] *whom God did foreknow, he also did predestinate to be conformed to the image of his Sonne*: first in crosses for him, next in crownes through him: [p] the one and the other with him. In this Realme, men of good birth hold it no little honor to beare the liverie of the Kings Favourite; and how much more the Kings owne liverie? Shall wee not then account it a most speciall honour and glory to beare Christs liverie, in whom God is well pleased, and who is the King of kings; to be for him made like unto him, to be a curse among men for him, who was a curse before God for us; to dye that we may glorifie him, who is dead to save us? Should not the members bee ashamed to take their sports and delights under a head crowned with thornes?

I confesse, that there is a great difference betwixt Christs sufferings and ours. First, hee is God and man, we are but men: Secondly, hee was in his manhood without sinne: there was never man so holy, but he was a sinner: Thirdly, [q] he in his torments *was made a curse*, and drunke the full cup of Gods wrath, which was so bitter to his soule, that he cryed, [r] *My God, my God,*

n 1. Pet. 4. 12, 13.
o Rom. 8. 28.
p Rom. 8. 17. 2. Tim. 2. 11.
q Gal. 3. 3.
r Mat. 26. 46.

God, why hast thou forsaken me? All the Saints and Martyrs have alwaies in all their heaviest crosses beene comforted and supported of God. Fourthly, he suffered for the expiation of sinne, and his death is the life of the world. All the Martyrs [f] *have washed their robes, and made them white in his blood, therefore are they before the throne of God.* They have all suffered, to beare witnesse, that he suffered for the sinnes of the world: none of them have suffered for the sins of the world. [t] *For though the death of many Saints hath beene precious in Gods eyes, yet hath not the killing of any Saint beene the propitiation of the world. The righteous have received, but they have not given crownes: and the fortitude of the faithfull hath brought forth examples of patience, not gifts of righteousnesse The death of each one of them was severall: neither did any, by his owne end, pay the debt of another; considering, that among the sonnes of men, Iesus Christ our Lord alone is he, in whom all are crucified, all are dead, all buried, all raised up: of whom he said,* [v] *If I be lifted up from the earth, I will draw all men unto me.*

Yet in this is the conformitie of our sufferings with Christs sufferings: that as when Christ suffered for our sake, and in our roome, we suffered in him; so when we suffer for Christs sake, he suffereth in us: as when the head suffereth, all the members suffer; and when the members suffer, the head suffereth. Is not Christ the head? are we not the members of his body? This was the cause why the Apostles, after they were beaten, [x] *reioyced that they were counted worthy to suffer shame for Christs name:* for this same cause the Apostle reioyced, that he was [y] *the prisoner of the Lord*, that [a] *he bare in his body the markes of the Lord Iesus*, that [b] *hee filled up that which is behind of the afflictions of Christ:* for though all Christs sufferings bee accomplished and [c] finished *in capite*, in the head, for the redemption of the Church; yet they are not all fulfilled *in corpore*, in the body, for the edification of the Church: but as long as there shall be in

f Rev. 7. 14, 15.

t *Leo. 1. epist. 83, ad Palestinos Episcopos.*

v Ioh. 12. 32

x Act. 5. 41.

y Eph. 4. 1.
a Gal. 6. 17.
b Col. 1. 24
c Ioh 19. 30

in the world one faithfull to suffer, Christ shall have some evill to suffer; because Christ and the faithfull are one. *S. Paul* was scholed with this lesson before his entry into the Church, when the Lord Iesus cryed unto him, [d] *Saul, Saul, why persecutest thou me?* even as when ye tread a man upon the foot, the head will cry, Why treadest thou on me? What wonder then, if [e] *he counted all things but doung, that he might know Christ, and the fellowship of his sufferings, that he might be made conformable unto his death*; and if hee rendred testimonie to all the Christians of his time, that [f] *they gloried in tribulations?*

d Act. 9. 4.

e Phil. 3. 8, 10.

f Rom. 5. 3.

O bonds, more honourable than the Diadems of Kings! O tribulations, more glorious than the glory of *Salomon!* Is there any golden chaine so glistering, as the irons wherwith the Confessors are shackled for Christ? Is there any glory to be matched with the glory of the blessed Martyrs, suffering with Christ, and in their sufferings made conformable to his image? The Pagans say, that it is sweete and honourable to dye for our countrey: The souldiers glory in the wounds which they have received for the defence of their chimneyes: And those which are led to the gallows for the service of their King, feele glory in their shame, and professe that they die content, seeing they die for their Soveraignes sake. What is our native soyle, compared with the Church? what is the most glorious King of the earth, paragoned with Christ? Lesse than nothing. We glory in our death for men, which, when we are dead, cannot reward us: and shall we bee ashamed to dye for Christ, who, when we are dead, giveth us life, and satiateth with immortall honours those which honor him? for [g] *if we suffer with him, we shall also be glorified with him.* For this cause, [h] the first Christians when they were condemned, thanked their Iudges; but principally they thanked God, saying, [i] *Deo gratias, Thankes be to God*: so did our fathers; and so must we doe.

g Rom. 8. 17.

h *Tert. Apologet. cap. 1. 46 & ult. Iust. Apol. 1.*

i *Aug. ser. de Cypriano.*

So then ye have heard the causes why God will have his children to suffer for their owne sakes. He will eyther chastise them for the sinnes which they have committed, or restraine them from the sinnes which they might perpetrate, or try them, to make knowne how they can carry themselves in affliction, or put in practice the manifold graces wherewith hee hath endued them, or honour them with the glory of his Confessors and Martyrs.

X. When they are thus afflicted, God hath also regard to other men. First, their afflictions are meanes whereby the Elect are converted to God. Christ, when he was persecuted in one Towne, fled into another, and preached there: He [k] commanded his Disciples to doe the like. By occasion of the persecution in Ierusalem, [l] the brethren were scattered abroad throughout the Regions *of Iudea, of Samaria, of Phenice, of Cyprus, of Antioch*, where *they preached the Lord Iesus; and the hand of the Lord was with them, and a great number beleeved, and turned unto the Lord.* Why were [n] *Paul* and *Silas* cast into prison *at Philippi?* The event shewed, that God did it for the conversion of the *Iaylor*, who was one of his Elect. And therefore *Paul* said, [o] *that hee endured all things for the Elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory.* And writing to the Philippians from the prison at Rome, where hee received the glorious crowne of Martyrdome, he saith, [p] *that the things which happened unto him, had fallen out to the furtherance of the Gospel; so that his bonds in Christ were manifest to all* Cesars *Court, and in all other places.* For howsoever he was [q] bound, *the word of God was not bound.* The prison was his Church: there he preached, and there he converted many.

k Mat. 10. 23.
l Act. 8. 1, 4 & 11. 19, 20.
n Act. 16. 19, 31.
o 2 Tim. 2 10.
p Phil. 1. 13
q 2. Tim. 2. 14.

Thus *the Albigenses* of France, being dispersed by a most furious and violent persecution, went preaching the Gospel in Germanie, in Bohemia, in England. All the

the flourishing Churches in Europe, ar this day, are the harvest which they sowed: but especially[r] *the seede of the Church, is the bloud of Christians*: for those which behold their constancy, wonder; wondering, they inquire the cause thereof; inquiring, they learne it; learning it, they are converted. [f] *Iust. Mart.* beholding the unexpugnable constancie of Christians in the atrocitie and extremitie of their torments, said to himselfe, that such men which made no account of death, could not bee men given to pleasures and wickednesse; because voluptuous men, being timorous and faint-hearted, cannot suffer any thing which is grievous to be felt; and above all things, fear death. therupon he was converted, & became of an Idolater, a Christiã; of a Philosopher, a Martyr

I might relate unto you a most true storie of a Noble man converted by the wonderfull constancy of those of whom I spake in my last Sermon, and protesting at the houre of his death, that hee dyed in their faith. But by this which I have said, ye see, that the temporall death of Gods Saints, is eternall life and salvation to many of Gods Elect.

Likewise their constancie and wonderfull boldnesse to maintaine the Gospell against all the wisedome and power of the world, their holy stoutnesse to die for it, is no small comfort to the Church, and a great confirmation to the weake brethren: which use the Apostle found in his bonds, as he saith, That[t] *by them many of the brethren in the Lord waxing confident, were much more bold to speake the word without feare.* For this cause, *Saint Iohn* saith, that[v] *as Christ laid downe his life for us, so wee ought to lay downe our lives for the brethren.* Who would not be glad to exchange his transitorie and fraile life, for the salvation and everlasting life of Gods Elect? And who would not chuse to die, to[x] convert a sinner from the errour of his way, to cover a multitude of sinnes, and to save a soule from death? Therein is both honor and

r *Tert. Apologet. ca. ult. Idem ad Scapul. cap. ult. Clemens Alex. Strom. 4.*

f *Iustin. Apolog. 1. Euseb. lib. 4. cap. 8.*

t Phil 1.14

u 1. Ioh. 3. 16.

x Iam 5. 20

profit: *Honour* to the Confessors and Martyrs, by whose bands and death, some are converted, many are confirmed. *Profit* to Gods Elect, which by such means are saved. There is not in this world any honour so profitable, any profit so honourable: and therefore the Apostle considering *the honour* which commeth of this profit, and *the profit* which floweth from this honour, writ to the Colossians, that [y] *hee reioyced in his sufferings for them, i.e.* for their conversion to the faith, and confirmation in the faith, as being Christs Minister in the one & in the other. Let, I pray you, let the same mind be in us, which was in such holy men: Let us all bee for this end Christs *Martyrs in affection*, and thanke the Lord our God for this libertie of his Gospel in this Realme, wherein there is no Tyrant, no persecuter to make us *Martyrs in action*,

y Col.1.24.

XI. Secondly, men readily conceive extravagant opinions of those whom God hath furnished with rarest gifts; and as they are inclined to superstition, canonize them, and send up commandement to the heavens to receive them for their gods. Thus the Gentiles erected Temples, dedicated Altars, instituted new honors and religious worship to some odde men among their Ancestors, of whom they had received some speciall benefit. Thus [a] the Iewes held their eyes fixed on *Peter* and *Iohn*, who had restored a lame man to his feete; as if by their power and holinesse that miracle had beene wrought. Thus [b] *Cornelius*, though *a devout man, and one that feared God with all his house*, fell downe at *Peters* feet, and worshipped him, as if he had beene more than a man. Thus [c] the Idolaters of Lystra, called *Barnabas*, *Iupiter*; and *Paul*, *Mercurius*, and would have offered sacrifice unto them, becaus they healed a cripple, who never had walked. Thus the Pope and his Cardinalls canonize and register with the Saints some speciall men, of whose holinesse and miracles, they say they have

a Act.3.12

b Act.10. v.25,26.

c Act.14. 10,11,12,13

have sufficient warrant, and give expresse commandement to the people to worship them.

God, foreseeing that the divell through his malice, would doe his utmost endeavour to re-establish Idolatrie againe in these same holy mens persons, by whom he had banished it out of the world; even when they did greatest miracles, turmoyled them with greatest afflictions, that those which saw them in such a miserable state, might judge and say that they were men like unto themselves, and that they wrought such wonders by Gods finger, and not by their own power. For the same cause, the evills which they suffered, are registred in holy Scripture: that as *S. Paul*, after hee had begun to tell how he was taken up into Paradise, brake off his discourse in the middest, saying, [d] *I forbeare, lest any man should thinke of me above that which he seeth me to be, or that he heareth of me*: so we may say of them, that which they acknowledged themselves to be, that [e] *they were also men of like passion with us*; for that which they were by grace, should not make us forget that which they were by nature, even mortall men like our selves.

d 2. Cor. 12. 6.

e Act. 14. 15

XII. Wherupon, [f] *Chrysostom* giveth us another advertisement: for when wee exhort you to imitate *David, Elias, Paul, Peter*, such or such a Saint, your custome is to answer; I am not *Peter*, I am not *Paul*: as if *Peter* and *Paul* had beene of some other stuffe than ye are, as if they had not beene mortall, feeble, and sinnefull men as ye are. Therefore to take from you all excuse, when ye cover your carelesnesse and sloath with such vaine excuses; God hath exercised with most infirmities those on whom he hath bestowed greatest graces: that seeing they have beene like unto us in weaknesse, diseases, afflictions and passions belonging to man, we despaire not of attaining to the resemblance of the heavenly and saving graces wherewith they were garnished. For this end *S. Iames* propoundeth unto us the example of *Eli-*

f *Chrysost. Hom. 1. ad popul. Antiochen.*

as, of whom he saith, that [f] *he was subiect to like passions as we are*; that if wee pray with fervencie, as he did, wee be assured that we shall speed as he did.

f Iam. 5. 17, 18.

XIII. To these three reasons wee may adde the fourth, taken from afflictions as they are corrections & chastisements of Gods deerest servants; that God will have us to consider them as testimonies of his wrath against sinne, and to say to our selves, Hath God dealt so roughly with so holy men when they offended him, and shall he beare with us? or as Christ said, [g] *If these things be done in a greene tree, what shall be done in the dry?* This reason is so cleer, that S. *Peter* urgeth it as an infallible demonstration, saying, [h] *The time is come, that iudgement must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God?* Wherefore let us lay this to our hearts, and learne by such manifest tokens of Gods wrath against sinne, to prevent his indignation by an unfained amendment of life. *Esay* saith, that [i] *when Gods iudgements are in the earth, the inhabitants of the world will learne righteousnesse.* God grant, that as we are of the number of these inhabitants of the world, so we may be of the number of those Students, which are schooled by their brethrens afflictions, to learne righteousnesse, to stand in awe of God, and to serve him with an upright heart, before his face all the dayes of our life.

g Luk. 23. 33.

h 1. Pet. 4. 17, 18.

i Esa. 26. 9.

XIV. Finally, God by the afflictions of his deare ones, namely, by those which they suffer for righteousnesse sake, manifesteth the infallible truth of his promises, and the excellencie of his mightie power in their deliverie from the evill day, and from all the plots, conspiracies, secret practices, malicious attempts, violent invasions of theirs and his enemies; which then are constrained to avouch, that it is by the finger of God, and not by the hand of man, that the Church subsisteth upon earth, and, as it is said in the Psalmes, that [k] *Christ ruleth*

k Psal. 10. 2

ruleth in the mids of his enemies. He saith, [l] *When thou passest thorow the waters, I will be with thee: and thorow the rivers, they shall not overflow thee. When thou walkest thorow the fire, thou shalt not be burnt; neyther shall the flame kindle upon thee: for I am the Lord thy God, the holy One of Israel, thy Saviour.*

l Esa. 43. 2,3.

How he accomplisheth this promise, it is both wonderfull and profitable to consider: for when hee will shew his strength; that which he doth, seemeth contrarie to that which he intendeth to doe. When he came to lighten and gladden *Abrahams* soule, by the confirmation of his promises, he sent [m] *an horror of great darkenesse upon him.* [n] When hee came to blesse *Iacob*, hee wrestled with him, and put his thigh out of joynt. [o] *Elisha* sweetned the unholsome waters with salt. [p] *Iesus Christ*, putting clay on the eyes of a blinde man, restored him to his sight: [q] he put his fingers into the eares of a man that was deafe, and they were opened.

m Gen. 15. 12.
n Gen. 32. 25.
o 2. Kin. 2. 21.
p Ioh. 9. 6.
q Marc. 7. 33.

Even so he debased and abated *Ioseph* to the lowest pit of the prison, that his power might be marvelled at in advancing of him to the highest dignitie of *Pharaos* Court. Hee winked at *Pharao* and his armie, when they persecuted and pursued his people into the midst of the red sea; that when with the blast of his nostrils the sea came and covered them, and they sunke as lead in the mightie waters, his people might sing unto him, [r] *Who is like unto thee, O* LORD, *amongst the gods? who is like thee, glorious in holinesse, fearefull in praises, doing wonders?* and his enemies might say of him, that [s] *hee is God of Heaven above, and in earth beneath.* Hee permitted *Senacherib* King of Assyria to take all the defensed cities of Iuda, and to bring *Hezekiah* to such extremitie, that hee had not two thousand men to withstand him: then hee sent his Angel from Heaven to deliver him: then [t] *all the kingdomes of the earth knew, that he is the Lord, even hee only.*

r Exod 15. 11.
s Iosh. 2, 11
t Esa. 37. 20.

Consider *Nebucadnezzar* in his rage & fury, comanding to

to heat the burning fierie furnace seven times more than it was wont to be heat, and to cast the three Confessors into it, saying to them, [v] *Who is that God that shall deliver you out of my hands?* His mind was to destroy the bodies of these Saints. But, O miracle of the almightie power and vertue of God! the fire was a rampier and wall to guard them, the flame was a garment to clothe them, the furnace was a fountaine to refresh them. Mortall bodies were cast into the fire, & they were not hurt thereby, as if they had bin immortall: the flames received them tyed, and untying them, were tied themselves. They spared the hands and the feet, whereof they burned the bands: They slew the men that cast these Salamanders into the furnace; for *the furnace was exceeding hot:* to teach you, that the strength of the fire was neither extinguished nor abated: yet they touched not the bodies of the Saints; not changing their nature, but bearing respect to their godlinesse: yea and such respect, that *there was not an haire of their head singed, neither were their coats changed, neither had the smell of fire passed on them*; which goeth beyond all admiration. The fire dared not touch, but their bands. The Tyrant fettered them, the fire unfettered them; that ye may see the crueltie of the Tyrant, and the obedience of the element. The Princes and Governours of the kingdome were come thither to see the great solemnitie of the dedication of the golden image: but they saw that which they could never have thought of. They came to worship the idoll: they went home admiring and worshiping the power of God. The king himselfe, who ere-while had cast in the fire these three Confessors, becausse they would not serve his gods, nor worship the golden image which he had set up, was constrained to worship their God, and to confesse, that [x] *there is none other God that can deliver after this sort.* So *Satan* was confounded in his maliee, seeing his power *abated* by his owne craft, whereby he laboured to overthrow

v Dan. 3. 15.

x Vers. 29.

throw the servants of the living God: and Gods Power, Wisdome, Goodnesse, Providence, was glorified in their deliverie.

God [y] spake to the ravenous Ravens, and they fed *Eliah:* He [a] spake to the Whale, and it vomited out *Jonas* upon the dry land. When his people was scattered hither & thither among the Chaldeans, Assyrians, Medes, Persians, and other Nations, [b] *hee said to the North, Give up; and to the South, Keep not backe: bring my sons from farre, and my daughters from the ends of the earth.* So was fulfilled that which is written in the Psalmes, [c] *Surely the wrath of man shall praise thee.*

y 1.Kin.17 4.
a Ion.2.10
b Esa.43.6
c Ps.76.11

XV. Such examples of the glorious power of God in the afflictions of righteous men, are most frequent in the New Testament. As in the creation he commanded light to shine out of darkenesse: So in the redemption of mankind he made our Saviour a curse for us, that hee might blesse us: and put to death the Prince of life, that through his death he might give life to those which were dead. His enemies sealed and guarded the Sepulchre where hee was buried, and said, [d] *There is no help for him in God:* But [e] *hee was declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead;* and was more glorious in his death, than he was in his life.

d Psal.3.2.
e Rom.1.4

So his Church is never so wonderfull as in the persecution. Then [f] ye see the great sight which made *Moses* amazed; The bush burning with fire, and yet not consumed. What more vile than a bush? what more contemptible in the eyes of men, than the Church? what more susceptible of burning, than a bush? what so easie to bee overthrowne as the Church; as the little flocke of weak sheepe inclosed with an armie of strong and cruell wolves? yet the bush was not burnt, because God was in the midst of the bush: So the Church cannot be destroied, because Christ hath said, [g] *Loe, I am with you al-*

f Exod.3.2, 3,4.

g Matth.28

way, even unto the end of the world.

h Act. 16. 22. Consider[h] *Paul and Silas* torn with stripes, thrust into the inner prison, and their feete made fast in the stocks. The infidels might have said, that the God, who suffreth his servants to be thus abused, is either weake and impotent, or unrighteous and malicious. But see & behold in this permission a most wonderfull work of his power, goodnesse and mercy. His Saints had their feete in the stockes, their hands in the gyves: Their heart was franke, their tongue was free. The Divell was then a prentise, and had not learned to gag: Their heart was inditing a good matter: Their tongue was the pen of a readie writer. At mid-night, they were waking. What did they while they waked? did they howle for griefe and paine? complained they of their contumelies? accused they the crueltie of the blood-thirstie Governors? blamed they the rigor of the pitileſſe Iaylour? No, No. They praied; they sang praises unto God so loud, that the prisoners heard them. Then (O marvellous power of God!)

i Ver. 26. *suddenly there was a great earthquake: the foundations of the prison were shaken: all the doores were opened, and every mans bands were loosed.* If they had beene unbound, if they had walked with full libertie up and down in the prison; if they had taken hold of the pillars thereof, as *Samson* did, and shaken them, the miracle had not bin so conspicuous: but when they are throwne downe into the lowest prison, when they are loaden with cloggs, when they are bound so fast that they cannot budge, when through their onely prayer the earth trembleth, the foundations of the darke dungeon skip like a yong Vnicorne, when all the prisoners bands burst, and are broken asunder, as a threed of Tow is broken when it toucheth the fire; when all those which were tyed, were loosed, and the Iaylor who had bound them, was himselfe tyed with terrour and despaire, and finally delivered from the bondage of sinne, and honoured with the glori-

glorious libertie of the children of God, by the preaching of these two most contemptible prisoners; Gods power shined more bright than the Sunne in the faireſt Summers day, and shewed it selfe alwayes most wonderfull.

Can yee but wonder, when yee see [k] *Felix* sitting to judge *Paul*, and yet trembling at the words which *Paul* spake, as if *Paul* had judged him? when *Festus* is amazed, and *Agrippa* is almost perswaded, by this prisoner arraigned before them, to be a Christian? The Doctor is tyed; his speech is on wings, and flyeth abroad: the Preacher is shut up in prison; his doctrine runneth swiftly everie where. Can yee binde the beames of the Sunne, and imprison them? when that shall be done, Tyrants shall shackle the Gospel, and unfeather it that it flye not.

k Act. 24. 25.
l Act. 26. 24, 28.

Ye may behold the same marvell of Gods power, mercie, & wisedome in the rest of the Apostles, & in the whole Christian Church. [m] Learning hath beene instructed by ignorance: Wisedome hath beene confounded by foolishnesse. By weakenesse, the might of the world hath bin destroyed: [n] everie thought is brought into captivitie to the obedience of Christ; and in us, unto this day, is fulfilled that which the Lord said to *Paul*, [o] *My strength is made perfect in weakenesse:* That both in the conversion of the world, and protection of the Church, [p] *the excellencie of this power may bee of God, and not of us.*

m 1. Cor. 1. 27, 28.
n 2 Cor. 10. 5.
o 2. Cor. 12. 9.
p 2. Cor. 4. 7.

XVI. Where then are they which judge of a mans blisse and happinesse by his prosperitie, & esteem those who with *Paul* and the rest of the Apostles, [q] *hunger and thirst, are naked, are buffeted, have no certaine dwelling place,* &c. to be miserable, unhappie, and as odious to God, as they are haynous to men? Will they say, that to be corrected of God is a token of his wrath? But [r] the wise man and [s] the holy Apostle say farre otherwayes, *My sonne, despise not thou the chastening of the Lord, and*

q 1. Cor. 4. 11.
r Pro. 3. 11, 12.
s Heb. 12. 5, 6.

faint not when thou art rebuked of him: for whom the Lord loveth he chasteneth, & scourgeth everie son whom he receiveth. Are ye not the sonnes of God? Looke to all Gods children who have been before you: Have they not all groned under Gods chastising hand, some in one manner, some in another? Therefore [t] *if ye endure chastening, God dealeth you as with sonnes: for what sonne is he whom the father chasteneth not?* Then when ye aske, if God doth well to use you hardly; if yee be children, your question is answered: *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes.*

t Ver. 7,8.

2 Will they deny, that to bee kept from sinne, is a very good thing? Let them consider, that [v] *we have had fathers of our flesh which corrected us, and we gave them reverence: Shall vvee not much rather be in subiection unto the Father of Spirits, and live? for they verily for a few dayes chastened us, after their owne pleasure; but hee for our profit, that wee might bee partakers of his holinesse:* that not onely wee may bee corrected of sinnes past, but also preserved and withholden from sinning in time to come, and so lead a godly life before God and men.

v Ver. 9,10

3 *Now* [x] *no chastening for the present seemeth to be ioyous, but grievous: Nevertheless, afterward it yeeldeth the peaceable fruit of righteousnesse unto them which are exercised thereby:* Their faith, their hope, their charitie, their constancie, their patience, their humilitie, their devotion, are both tryed and exercised. Hath not experience taught you, that the vine, when it is bared at the root, purged, weeded, husbanded carefully, becometh more fruitfull, and at the vintage filleth the Fats with sweet wine? Even so, saith Christ, [y] *my Father purgeth every branch that beareth fruit, that it may bring fourth more fruit.* Cast gold into the fire, and a Goldsmith shall make a ring of it. If yee will build a house for good service, for comlinesse, for pleasure and honour, the stones must be hewen smooth, the timber must be squared & carved with the hammer & chisel:

x Ver. 11.

y Ioh. 15. 2.

Even

Even so God melteth and purifieth us in the fire of affliction, to make us precious jewels for his cabinet; he polisheth & smootheth us with the hammer & chisel of tribulations, to make us living stones in his heavenly Ierusalem, wch groweth unto an holy Temple in the Lord.

XVII. If yee had seene the Churches of France in their affliction, ye should have marked in them a wonderfull change, and would have said, that these evills had befallen them for their greater good. Their dammages were great, as ye have heard: but their advantages were greater. They became more honest, and meek, more heedfull to the word, more zealous to Gods service, more prone and bent to all the dueties of charitie: All fooliſh and filthie talking was banished from their mouthes: their tongues infected no more the aire with lascivious and wanton songs: Sighing, sobbing, groning to God, was their delight; prayers, singing of Psalms, mutuall exhortations to amendment of life, was their ordinary speech. Those, whose habitation before that time was night and day in the Tavernes, departed not from the holy assemblies, crying to God for grace, mercie and peace, with fasting and prayers night & day. Drunkennesse gave place to sobriety, pride to humilitie, dissolution to modestie, crueltie to humanitie. Our enmities and dissentions were turned into kisses of charitie, into brotherly imbracements, into all indevours and good offices of true friendship in the communion of Saints: Our doores were shut to all riot, dissoluteness, insolencie: Our hearts were open to God: Our houses were become Churches, where God was religiously and with true zeale worshipped by parents and children, by maisters and servants, by old and young. The Papists saw it, and wondred; that the fire of persecution had not consumed, but kindled and inflamed our zeale: and some of them were converted. So wee were corrected, our devotion was increased, Papists

were amazed, God was glorified,

a Heb. 12. 12. XVIII. *Wherefore* a *lift up the hands which hang downe, and the feeble knees.* Though wee live here in peace, yet we have no leaſe of peace: yea, in this publike peace everie one ſhould looke for a great fight of afflictions: flagging hands are not fit for the battel: trembling knees cannot ſtand faſt and upright at a meeting & incounter of our enemies. Let us then imitate wiſe & prudent ſouldiers which in time of peace enure themſelves, by the exerciſes of war, to ſuſtaine the brunt & coping of armed

b Pſ. 91. 7. enemies in the day of battel. When b a thouſand ſhall fall at our ſide, and tenne thouſand at our right hand: when c *the Dragon* ſhall with his taile ſweep the heavens,

c Rev. 12. 4 and caſt to the earth the third part of the ſtarres: when everie where yee ſhall ſee nothing but apoſtaſies and defections of great men, of wiſe men, of Church men, which are ſtarres in the heaven of the Church, ſtand not

d 2. Sam. 2. 23. ſtil gazing upon them, as d *Ioabs* ſouldiers did upon *Haſael* whom *Abner* had ſlaine, and loſt the fruit of the victorie: But as

e 2. Sam. 20. 11, 12, 13. e *Ioabs* ſervant removed *Amaza* whom *Ioab* had ſlaine, out of the high way into the field, & caſt a cloth upon him, when he ſaw that everie one that came by him, ſtood ſtill; and as he cryed, *Hee that favoureth Ioab, and hee that is for David, let him goe after Ioab*; whereupon all the people went on after *Ioab*, to purſue after the traitor *Sheba*: So let us remove all ſcandals from before our eyes, and caſting upon them the cloake of forgetfulneſſe, let us follow our Generall, our Lord Ieſus Chriſt the Prince and Captaine of the Lords Hoſt, who goeth before us fighting for the Lord our God againſt the Divell, ſinne, and the world. Whoſoever favoureth Chriſt, whoſoever is for God, let him follow

f 1. Tim. 1. 18, 19. Chriſt. Let f us all *warre a good warfare, holding* for ſhield, *faith*; and for ſword, *the word of God*, not pauſing on theſe *Hymenees and Alexanders*; which looſing the rudder of a good conſcience, what wonder if they have made ſhipwrack

wrack of their faith: yea, let us tread upon their stinking carkases, and trampling on the gastly examples of their lamentable revolts, let us g presse toward the marke for the price of the high calling of God in Christ Iesus; That being, through Gods powerfull and mercifull assistance, each of us enabled to say truely with *Paul*, h *I have fought a good fight, I have finished my course, I have kept the faith,* wee may thereupon inferre this sweete and blessed conclusion with *Paul*; *Henceforth there is laid up for me a crowne of righteousnesse, which the Lord the righteous Iudge shall give mee at that day, and not to mee onely, but unto them also that love his appearing.*

g Psal. 3. 14.

h 2. Tim. 4. 7, 8.

XIX. O almightie and most gracious Father, bestow this saving grace upon this thy people which is here present before thee, through the all-sufficient merits of thy only and deare Sonne, and our only and most powerfull Saviour Iesus Christ our Lord: to whom, with thee and the holy Ghost be all power, all honour, and all glorie for ever and ever. Amen.

SERMON VI.

Of the Lords Deliverances.

PSALM XXXIV. XIX.

But the Lord delivereth him out of them all.

1. *The Church compared to the Moone, by reason of the vicissitude of her evils, & the Lords deliverances:*

2. *Whereof there be many examples in the old Tastament,*

3. *And in the new.*

4. *Six principall points to be considered in the Lords deliverances.*

5. *The deliverer of the Church, is the* LORD; *called* IEHOVAH *in the Heb. tongue.*

6. *The word* IEHOVAH *leadeth us to the knowledge of the eternitie of Gods being, and of that eternall vertue whereby he giveth being to all things, and namely to his promises.*

7. *All*

7. *All the qualities required in a deliverer, are in the* LORD.

8. *Thence the righteous man receiveth a most sensible and unspeakable comfort.*

9. *God alone is the deliverer of the Church, and needeth not the helpe of any.*

10. *What is the nature of his deliverances.*

11. *Exhortation not to feare men.*

12. *Exhortation to feare God alone.*

13. *Exhortatiõ not to trust in men, neither living,*

14. *Nor dead, though they be in heaven.*

15. *Exhortation to trust in the Lord alone.*

16. *Those whõ the Lord delivereth, are the Righteous only.*

17. *Their righteousnesse is no cause meritorious of their deliverances.*

18. *Notwithstanding, it is a righteous thing with God to deliver them, and that for three causes.*

19. *The Lord giveth many blessings and deliverances to wicked men, for righteous mens sake.*

20. *Exhortation to righteousnesse.*

I. EXcellent and many are the titles wherewith the Church is adorned in holy Scripture: Amongst all, that wherewith shee is graced, when the wise K. *Salomon* intitles her [a] *faire as the Moon*, is the fittest to expresse her condition in this world. She is faire indeed, & verie pleasant to behold, as the Moone is: Shee shineth among the people that walke in the darkenesse of ignorance; as the Moone shineth in the night. Her shining light is intermixed with darke staines of sinne; as the bright shining light of the Moone is intermingled with blacke spots. She hath her spots of her selfe, as the Moone hath; but [b] shee borroweth the light of immortalitie and of grace from the ay-during light of her brother, the Lord Iesus Christ; as the light of the Moone commeth from the Sunne. *O* [c] *Israel, thou hast destroyed thy selfe, but in mee is thy helpe*, saith GOD to his Church.

a Cant. 6. 10.

b *Ambr. Hexam. lib. 4 cap. 8.*

c Hos 13 9

Church. Sinne is of our ſelves: deſtruction and death is from our ſinne. But [d] *our helpe is from the Lord, wch made heaven and earth*, even from the Lord Ieſus, who *is* [e] *the Sun of righteouſneſſe*, [f] *the day ſpring from on high, in whoſe wings is health*, [g] *in whoſe light wee ſee light*, and through whoſe light [h] *we ſhine as lights in the world:* ſo that we ſay, [i] *I live, yet not I, but Chriſt liveth in mee.*

d Pſal.121. 2.
e Mal.1.2.
f Luk 1.78.
g Pſal.36. 9.
h Phil 2. 15.
i Gal.2.20.

The Moone hath her riſing and ſetting, and in each of them her increaſing, her fulneſſe, her decreaſing, her diſappearing for a few daies, when ſhe is in her conjunction with the Sun: So the Church of Chriſt, riſing in one place, goeth downe in another; and whereſoever ſhee riſeth, is ſubject to manie variations, to growing bigger and bigger, to waning, to diſappearing. Then, through the violence of perſecutions, ſhe is conſtrained to obey Gods commandement; [k] *Come, my people, enter thou into thy chambers, and ſhut thy doores about thee: hide thy ſelfe as it were for a little moment, untill the indignation be overpaſt.* Then wings are given her, [l] that ſhe may flie into the wilderneſſe, into her place, from the face of the ſerpent, and be nouriſhed there *for a time, and times, and halfe a time*, even for the time of Gods good pleaſure. Then having her backe turned to the world, & her face to God; then being in her conjunction with Ieſus Chriſt her Sun, ſhe poſſeſſeth in him a ſecret, but a moſt cleer & perfect light: Then is fulfilled in her that which is written in the Pſalmes, [m] *The kings daughter is all glorious within.* She remaineth not alwayes thus: but after the few dayes of her vaniſhing out of the ſight of the world, like a bride coming out of her chamber, ſhee rejoyceth to begin her race againe, and to quicken with her light them that dwell in the valley of the ſhadow of death; having nothing firme, nothing conſtant in this world, but the inconſtancie of her unſteadfaſt eſtate.

k Eſa.26.20
l Rev.12. 14.
m Pſal.45. 13.

As there is a viciſſitude and interchangeable courſe of light and darkeneſſe, of the day & the night, of Summer

and Winter: As[n] *the thing that hath bin, is that which shall be: and that which is done, is that which shall bee done, and there is no new thing under the Sunne*; all things having in their inequalitie this equalitie that they goe and come, like *the wind which whirleth about continually from the South to the North, and returneth againe according to his circutes:* So the Church of God, so righteous men wch are in the Church, have their alterations & changings from good to evill, from evill to good, and againe from good to evill; from prosperity to adversity, from adversity to prosperity by a perpetuall and most constant revolution, till the great and long looked-for day of refreshing come, and put an end to all our evills, ingulfing them in the eternall joyes of heavenly goods. And therefore *David* telleth us in our text by forme of history, through his owne experience, and fortelleth us by forme of prophecie, that *Many are the Evills of the Righteous:*

But the Lord delivereth him out of them all.

II. Peruse all the ancient histories, and yee shall finde that it hath ever been so. The first man was scarcely come out of Gods hands, and created after the likenesse of his maker, when Satan tempted, seduced, overthrew, and plunged him into an Ocean of evills and woes. Then he might have wept, because *Many are the evills of the Righteous.* Look how soon he is cast down to the ground by Satans malice, he is as soone lifted up by the mighty power of Gods hand, and the mercifull promise of the seed of the woman: Then he might have sung for joy, because *the Lord delivereth him out of them all.*

The promise was a prediction of the vicissitude of evills and of goods shared to the Church. [o] *I will* (saith God to the serpent) *put enmitie betweene thee and the woman, and betweene thy seede and her seede: It shall bruise thy head, and thou shalt bruise his heele.* The seede of the woman, is *Iesus Christ the righteous*, and the Church of righteous men with him and under him. The serpent shall bruise

n Eccles. 1.6,9.

o Gen. 3 15.

bruise the Churches heel: *Many are the Evills of the Righteous.* The seed of the woman shall bruise his head: *But the Lord delivereth him out of them all.*

p *Cain*, killing *Abel* his righteous brother, caused a heart-breaking sorrow to his righteous parents, *Adam & Eue: Many are the Evills of the Righteous.* God gave them another seede in stead of *Abel* whom *Cain* slew, and they called him *Seth*; *But the Lord delivereth him out of them all.* p Gen. 4 3. 25.

When the world was drowned in a deluge of waters, *Noah* was constrained to see all his kindred, and all the children of God overwhelmed by the flood, and to lie prisoner in the Arke with his familie, q the space of a yeare among all kind of beasts, to save his life: *Many are the Evills of the Righteous.* At the yeares end God remembred him, & drying up the waters, brought him out of that captivitie, and r established a new covenant with him: *But the Lord delivereth him out of them all.* q Gen. 8. 13 r Gen. 9. 9.

s *Abraham*, obeying Gods calling, left his country, his kindred, and fathers house, and *went out, not knowing whither hee went:* hee sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles, which hee removed from one nation to another, from one kingdome to another people: His wife was twice ravished: the countrey people abused him: his nephew *Lot* rewarded his good deeds with unthankfulnes: with all this, his wife was barren, and hee had no children: *Many are the Evills of the Righteous.* In the middest of his afflictions, as it were in the fit of an ague, t God gave him flocks, and heards, and silver, and gold, and camels, and asses, and men-servants, and maid servants, in so great a number, that v he armed of his servants borne in his owne house, three hundred and eighteene for the rescuing of *Lot*. x *God suffered no man to doe him wrong, he rebuked Kings for his sake*, saying, *Touch not mine anointed, and doe my Prophets no harme.* Hee constrained them to render him his wife undefiled: he gave him a sonne in s Gen. 12 1. 4. Heb. 11. 8, 9 t Gen. 24 35. v Gen. 14. 14. x Psal. 105 14, 15.

his old age to make him laugh. *But the Lord delivereth him out of them all.*

y Gen. 15. 13,14. God prophecied to *Abraham*, that y *his seed should be a stranger in a land that was not theirs, and should serve them, and be afflicted by them foure hundred yeares.* So it was: And so was averred this saying of *David*; *Many are the evills of the Righteous.* Heare also the prophecie of the Catastrophe; *And also that nation whom they shall serve, will I iudge: and afterward shall they come out with great substance.* So was it also: *But the Lord delivereth him out of them all.*

When the people had taken possession of the Land of promise flowing with milke and hony, how many times were they beaten, vanquished, subdued, oppressed by the Philistines, Amorites, Moabites, and other neighbors! *Many are the evills of the Righteous:* They cryed to God, and he heard their requests; he sent them men clothed with his Spirit, which delivered them; he gave them as many dayes of peace, as they had of warre: *But the Lord delivereth him out of all.*

Ye have heard in what troubles, in what dangers, in what disquiet and perplexities *David* lived a great while after he was anointed King of Israel; and what afflictions he had in his owne familie: ye know also what was the event of them all, and that he spake by his owne experience, when he said, *Many are the evils of the Righteous, but the Lord delivereth him out of them all.*

a Psal. 89. 30,31,32, 33,34. Ye have read the promise which God made to *David*; saying, a *If his children forsake my Law, and walke not in my iudgements: If they breake my statutes, and keepe not my commandements: Then will I visite their transgression with the rod, and their iniquitie with stripes: Nevertheless my louing kindnesse will I not utterly take from him, nor suffer my faithfulnes to fail: my covenant will I not break, nor alter the thing that is gone out of my lips.* Thence it was, that *Davids* children were often chastened, ever delivered; that good Kings succeeded bad; that many afflictions were followed with

with notable deliveries; that seventy yeares of captivitie ended in a most glorious and wonderfull libertie; that the foure hundred yeares following, had sadnesse seasoned with joy, teares mingled with laughter, speares changed into sithes, swords beaten into mattockes, prayers in the time of persecution ending in thankesgiving for peace; untill the land being destitute and void of righteous men, vomited out for ever and ever all her inhabitants: for whersoever are righteous men, there *Many are the evills of the Righteous,*

But the Lord delivereth him out of them all.

III. The Christian Church hath succeeded both to the evills and deliveries of the Church of Israel and of Iuda, as the Lord himselfe hath experimented in his own person, and hath forewarned us: [b] *He was put to death in the flesh: Many are the evills of the Righteous. He was quickned by the Spirit: The Lord delivereth him out of them all.* He saith to us, [c] *Verely, verely, I say unto you, that yee shall weep and lament, but the world shall reioice: And yee shall bee sorrowfull, but your sorrow shall be turned into ioy.* Ye shall bee sorrowfull, because *many are the evills of the Righteous:* your sorrow shall be turned into joy, because *the Lord delivereth him out of them all.*

b 1. Pet. 3. 18.

c Ioh. 16. 20.

I have declared to you how many evils the Christian Church suffred at divers times by ten bloody persecutions, by false brethren, by the wicked heresie of *Arrius*. But by divers means the Lord delivered her out of them all.

At last, the Antichrist is come, according to the Scriptures; and the prophecie of the revelation concerning [d] *the two witnesses of God*, hath been fulfilled: where it is said, that *the beast that ascendeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them; that their dead bodies shall lie in the street of the great Citie three dates and a half; that the people and nations shall see them, and shall not suffer them to be put in graves; that they that dwell upon the earth, shall reioice over them,*

d Rev. 11. 7. &c.

and make merry, and shal send gifts one to another, because these two Prophets tormented them that dwelt on the earth: That after three dayes and an halfe, the Spirit of life from God, entred into them: and they stood upon their feet, and great feare fell upon them which saw them, and they ascended up to heaven in a cloud, and their enemies beheld them. Alas! what evils hath not the beast practised against these two witnesses, against the little handfull of those which professed the Gospel of Christ? How often hath she fought, vanquished, killed them? How often also hath God raised them from the dead in their successors? what was this last peace of France, but a most wonderfull resurrection?

The world for the first draught filleth a cup of good wine; but after that, it giveth nothing to drinke but poison of dragons, and the cruell venome of aspes. Contrariwise the[e] Lord Iesus giveth the best wine last. Hee[f] maketh sore, to bind up: he woundeth, to make whole. [g] He killeth, to make alive: Hee bringeth men downe to the grave, that hee may bring them up againe. *Weeping*[h] *may endure for a night; but singing cometh in the morning.*[i] *They that sow in teares, shall reap in joy. He that goeth forth, and weepeth, bearing precious seed, shall doubtlesse come againe with reioycing, bringing his sheaves with him.* As in Musicke contrary voices give a pleasant sound, & by a discordant concord make a most delectable harmonie: So these alterations and interchanges of evill & good in our lives, make the pleasures more acceptable, when God sendeth them; when, after that the righteous man hath beene shaken and tossed with afflictions,

The Lord delivereth him out of them all.

IIII. He which doeth this worke, is the LORD: his worke is *deliverance*: he whom hee delivereth, is *the righteous man:* The Evils out of which he delivereth him, are *all the evils* which befall him. Adde to these, *the maner how, and the time when* he delivereth the righteous man out of all his evils, & ye shall have six principall heads of doctrine

e Ioh 2. 10.
f Iob 5. 18.
g 1. Sam. 2. 6.
h Psal. 30. 5.
i Psal. 126. 6.

doctrine to be handled in the exposition of the second part of this text.

V. The deliverer of the Church is the LORD: The Hebrew word is IEHOVAH, which is Gods Name. The use of names is to put distinction betweene things that are of one kind: and therefore when *Iacob* asked of God what was his Name, he rebuked him, saying, *Wherefore* [l] *is it that thou doest aske after my Name?* The Iews say, that he would not tell him his Name, because the tongue of a mortall man neither should, nor can expresse it. For that same cause, say they, when *Manoah Samsons* father desired to know his Name, he repressed his curiositie with this answer, [m] *Why askest thou after my Name, seeing it is wonderfull?* But to speak properly, he hath no Name, because hee is alone, and there are no other gods with him: His Name is his owne selfe; and therefore wonderfull above all wondering: And so he would have *Iacob and Manoah*, who tooke him for one of the Angels, to think of him.

But when *Moses* asked by what name hee should call him, when he should speak of him unto the children of Israel; he commanded him to say unto them, *EHEIE* [n] *hath sent me unto you:* which word in our Bibles is translated, *I AM:* In the greeke of the Septuagint, Ὁ ὤν, *He that is:* which *Plato* learned in Syria, & called him [o] Τὸ ὄν, *That which is:* It is the first person of the future tense, and may be translated, *He that shall be.*

God spake further unto *Moses*, [p] *Thus shalt thou say unto the Children of Israel; IEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob, hath sent me unto you: This is my Name for ever, and this is my Memoriall unto all ages.* So God called himselfe, and so [q] *Moses* named him to the people, and to [r] *Pharao:* who hearing the Name which he never heard before, answered *Who is* IEHOVAH? *I know not* IEHOVAH; and so despised God, whom by this new name he judged

l Gen. 32. 29.

m Iudg. 13. 17, 18.

n Exod. 3 14.

o *Iustin. Cohortat. ad Grac.*

p Exod. 3. 15.

q Exod. 4. 30.

r Exod. 5. 1, 2.

ed to be a new God; though the Name was not new, but was from the beginning known to the Church, and God ſerved by it.

Therefore the Iewes are too ſuperſtitious, when they maintaine it to be *ſo ſecret*, that no man can; and if any could, none ſhould be ſo bold as to pronounce it. How it was pronounced, it is hard to tell: but that it was pronounced, we know by the relation of Pagans: for how could [f] *Diodorus Siculus* know that the God of the Iewes was called IAO, if hee never heard that Name? And who doubteth, but the Latin Name IOVIS, whereby the Romans worſhipped the God of gods, was taken from this Name IEHOVAH, which they pronounced as we would do, if it were written IOWIS? & it may be that the Hebrewes pronounced IHOWA, and not IEHOVAH. Surely [t] *Clement Alexandrin.* though a Chriſtian, miſcarried, as well as *Diodorus Siculus* a Pagan, both in the writing & in the pronũciation; when tranſpoſing the letters, he ſaith, that the name of foure letters which the Prieſts did beare on their foreheads, was IAOV.

VI. But he hitteth the marke when he writeth, that that Name ſignifies as much as ὁ ὤν, καὶ ἐσόμενος, *i. he that is; and that ſhall be:* God calling himſelfe ſo, not to deſcribe his eſſence, which is infinite and incomprehenſible, but, as [v] *Iuſtin* obſerveth, to make an oppoſition between himſelfe, and all other gods, which have no being at all. In our Bibles out of the Greek it is turned LORD. In the French Bibles it is moſt properly tranſlated ETERNALL, becauſe, though no name can expreſſe the eſſence of the leaſt and moſt contemptible of all the creatures, farre leſſe of the glorious Majeſtie of the Creator; yet it telleth us, that God hath an eternall being of himſelfe, and ſo leadeth us to the conſideration of the eternitie of his being.

Eſaiah ſaith, that [x] *he enhabiteth eternity:* and hee ſaith of

f *Biblioth. li. 1. part. 2. cap. 5. Apud Iudæos Moſes à Deo, qui vocetur IAO, acceptas leges dare præſe ferebat.*

t *Clemen. Strom. lib. 5*

v *Iuſt. cohortat. ad Græcos.*

x Eſay 57 15

of himselfe exclusively to all those wch are called gods,[l] *I am the first, & I am the last, & besides me there is no God.* For this cause *Iohn* calls him, [m] *He which is, which was, & which is to come: He which was* without beginning: [n] *Before the mountains were brought foorth, ere ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God: He which is* without alteration: for [o] *with him is no variableness, neither shadow of turning:* And *which is to come* without end: [p] *Of old hast thou laid the foundation of the earth, and the heavens are the workes of thy hands: They shall perish, but thou shalt endure, yea, all of them shall waxe old like a garment: as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy yeares shall have no end.* And therefore he calleth himselfe in a most proper sense, [q] *I am:* for neither loseth hee any thing by the time which is past: neither gaineth he any thing by that which is to come; but is ever like unto himselfe, is ever present with himselfe, having an eternall being of himselfe, from himselfe, in himselfe, to himselfe.

It is also the name of his almighty power, whereby he giveth being to all things. [r] *Who hath measured the waters in the hollow of his hand, and meted out heaven with a spanne, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Have ye not knowne? have ye not heard? hath it not bin told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as a grasshopper: he that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the Princes to nothing; that maketh the Iudges of the earth as vanity.*

Moreover, it is the Name of his fidelity, constancie, and truth in all his promises, threatnings, commandements, exhortations, words, deeds. [s] *For the LORD of hoastes hath purposed, and who shall disannull it? And his hand is stretched out, and who shall turne it backe?* And therefore

l Esa.44,6. Esa.48.13.
m Rev.1.4.
n Psal.90. 2.
o Iam.1.17
p Psal.102 25,26,27.
q Exod.3. 14.
r Esa.40. 12,21,22, 23.
s Esa. 14. 27.

when he was to deliver his people out of the bondage of Ægypt, according to his promises made to *Abraham, Isaac,* and *Iacob,* he said unto *Moses,* [t] *I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Iacob; by the name of God almightie; but by my name IEHOVAH was I not knowne to them.* Not but they knew him, and worshipped him with that Name, as you may reade in their lives: but he speaketh of an experimentall knowledge, and saith, that they knew him not, because in their time he had not given a reall being to the prmises which he made them: which when he did by *Moses*, and had led his people thorow the red sea, they sang, [v] *The LORD is a man of warre: the LORD is his Name.* where his Name IEHOVAH, is turned LORD. For that cause, when he threatned to smite all the first born in the land of Ægypt, and promised to spare his owne people, hee said, [x] *I am the LORD.* For the same cause, the Prophets ordinarily begin and end their prophecies of promises, & of threatnings, saying, *The LORD hath spoken, the mouth of the LORD hath spoken.* Whereunto I doubt not but *David* had regard, when he saith, that the LORD delivereth the righteous man out of all his evils: He hath promised to deliver him, saying, [y] *Because he hath set his love upon mee, therefore will I deliver him: I will set him on high, because he hath knowne my Name: He shall call upon mee, and I will answere him: I will be with him in trouble: I will deliver him, and honour him: With long life will I satisfie him, and shew him my salvation.* He is the LORD, and will performe his promise: [z] *God is not a man, that he should lie; neither the sonne of man, that he should repent: hath he said, and shall he not doe it? or, hath he spoken, and shall he not make it good?*

t Exod. 6. 2, 3.

v Exod. 15. 3.

x Exod. 12. 12.

y Psal. 91. 14, 15, 16.

z Num. 23 19,

VII. In this Name then are comprehended all the qualities required in him who challenges the title of a Deliverer. He is All-wise, All-mighty, All-righteous, All-good. *All-wise:* [a] *Hee telleth the number of the starres:*

a Psal. 147 4, 5.

ſtarres: he calleth them all by their Names: Great is our Lord, and of great power: his underſtanding is infinite: How much more knoweth he the plots of our enemies, & our evils? [b] *Though the LORD be high, yet hath he reſpect unto the Lowly: but the proud he knoweth afarre off.* b Pſal.138. 6.

Almighty, without a peere in heaven among the Angels, in earth among the moſt dreadfull creatures, as the Church ſingeth: [c] *For who in heaven can bee compared unto the LORD? Who, among the ſonnes of the mighty, can bee likened unto the LORD? O LORD God of Hoſts, who is a ſtrong LORD like unto thee? or to thy faithfulneſſe round about thee? Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them: The heavens are thine, the earth alſo is thine: As for the world, and the fulneſſe thereof, thou haſt founded them: Thou haſt a mighty arme, ſtrong is thy hand, and high is thy right hand.* When wee complaine, and make our moane to God, [d] *The flouds have lifted up, O LORD, the flouds have lifted up their voice: the flouds lift up their waves*; we are taught to comfort our ſelves, and to ſay, *The LORD, who is on high, is mightier than many waters: yea, than the mighty waves of the ſea.* c Pſal.89. 6,8,9,11,13 d Pſal.93. 3,4.

All-righteous, for [e] *the LORD executeth righteouſneſſe and iudgement for all that are oppreſſed.* e Pſal.103. 16.

All-good, and moſt willing to deliver us: for he is the LORD our God. [f] *The mighty God, even the LORD, hath ſpoken*, ſaying, *I am God, even thy God:* hee is appeaſed towards us, he is reconciled with us through the blood of the croſſe of his deare Sonne: Our cauſe is his cauſe. Wee are perſecuted for righteouſneſſe ſake: Righteouſneſſe is the daughter of God. We are perſecuted for the Goſpel: The Goſpel is his word. We are perſecuted for Chriſts ſake: Chriſt is his Sonne, his deare Soone, his onely Sonne. I ſay then, that he is *All-wiſe*, and can: *All-mighty*, and may: *All-good*, and will deliver us. Whatſoever he is, hee is it to us, and for us; becauſe hee is *the LORD our God.* Hee hath delivered all our fathers & f Pſal.50.1, 7.

predeceſſors. g *Our fathers,* ſaith *David, truſted in thee: they truſted in thee, and thou didſt deliver them:* He will alſo deliver us. And therefore every righteous man prayeth, h *Remember mee, O LORD, with the favour that thou beareſt unto thy people: O viſit mee with thy ſalvation, that I may ſee the good of thy choſen, that I may reioice in the gladneſſe of thy nation, that I may glory with thine inheritance.*

g Pſal. 22. 4.

h Pſal. 106. 4.

IIX. Here is the comfort, here is the conſolation of the Church, and of every righteous man in her, that God heareth their prayers, and delivereth them, even then, and namely then when they are forſaken of all men. *Iacob* was alone when he fled from his fathers houſe; becauſe his brother *Eſau* had vowed to kill him. Then the Lord appeared unto him in a dreame, and ſaid unto him, i *Behold, I am with thee, and will keepe thee in all places whither thou goeſt, and will bring thee againe into the land: for I will not leave thee, untill I have done that which I have ſpoken to thee of.* *David* complaineth, that k *hee was deſolate and afflicted:* yet hee ſeeketh comfort in the aſſurance of Gods aſsiſtance, and ſaith, l *When my father and my mother forſake me, then the LORD will take me up.* What extremitie was the Church brought into, under the perſecution of the cruell Tyrant *Antiochus Epiphanes,* m who corrupted by flatteries ſuch as did wickedly againſt the covenant, and afflicted thoſe which were upright, ſo cruelly, and ſo puiſſantly, that there was none to help them? Then the Church prayed, n *O God, why haſt thou caſt us off for ever? why doth thine anger ſmoake againſt the ſheepe of thy paſture?* Then Sion ſaid againe, o *The LORD hath forſaken me, and my LORD hath forgotten me.* Then the Lord anſwered againe, *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſonne of her wombe? yea, they may forget, yet will I not forget thee.* For then was fulfilled that Prophecy of *Daniel:* p *At that time ſhall* Michael *ſtand up, the great Prince which ſtandeth for the children of thy people; and there ſhall be a time of trouble,*

i Gen. 28. 15.

k Pſal. 25. 16.

l Pſal. 27. 10.

m Dan. 11. 32, 45.

n Pſal. 74. 1.

o Eſa. 49. 14, 15.

p Dan. 12. 1

ble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke. Who is this *Michael?* who like unto God? who but our Lord Iesus Christ, the great Prince which standeth and fighteth for his people, when they can neither stand nor fight for themselves?

Was it not hee which cryed from heaven to *Saul*, [q] *Saul, Saul, why persecutest thou me?* When an hoste came from the King of Syria, and compassed the Citie of *Dothan* where *Elisha* was, to take him, his servant was affrighted, and said, [r] *Alas! my master, how shall we doe?* But hee answered, *Feare not: for they that be with us, are moe than they that be with them.* After the same manner, when the king *Hezekiah* was brought by *Senacheribs* army to such a pinch, that he was constrained to inclose himselfe within the walls of Ierusalem for the safetie of his life, all his kingdome being taken from him, and having no power to resist; fortified himselfe in the Lord his God, and heartned his people, saying, [s] *Be strong and courageous, bee not afraid, nor dismaid for the King of Assyria, nor for all the multitude that is with him, for there be moe with us, then with him. With him is the arme of flesh, but with us is the LORD our God to helpe us, and to fight our battells.* Yee see a good and godly king: see also a good and godly people: *And the people rested themselves upon the words of* Hezekiah, *king of Iuda. i.e.* notwithstanding their weakenesse and fewnesse, they leaned upon God, and were delivered.

q Act. 9. 4.

r 2. Kin. 6. 15, 16.

s 2. Chron. 32. 7, 8.

S. Paul with good reason did complaine of all his followers, that at his first answer before *Nero*, [t] *No man stood with him, but all men forsooke him.* Was he for that destitute, and left alone? *Notwithstanding*, saith he, *the Lord stood with me, and strengthened me.* And therefore when he saw all the powers of hell, and all the malice of the earth uncoupled after poore Christians, hee defied them, saying, [v] *If God be for us, who can be against us?* Even

t 2. Tim. 4. 16.

v Rom. 8. 30.

x Psal.27. 1,3.

ven as *David* said: x *The LORD is my light, and my salvation, whom shall I feare? The LORD is the strength of my life, of whom shall I be afraid? though an hoste should encampe against me, my heart shall not feare: though warre should rise against me, in this will I be confident:* and as Iesus Christ said to his Disciples, y *Ye shall leave me alone: and yet I am not alone, because the Father is with me.* He is not alone, who hath God with him.

y Ioh.16. 32.

IX. *Senacherib* was mad, when hee sent *Rabshakeh* to blaspheme the Lord, and to say to the inhabitants of Ierusalem: a *Beware lest* Hezekiah *perswade you, saying, The LORD will deliver us, &c. Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharuaim? and have they delivered Samaria out of my hand? Who are they amongst all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Ierusalem out of my hand?* But the Lord answered him, b *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voyce, and lifted up thine eyes on high? even against the holy One of Israel, &c. Because thy rage against me, and thy tumult is come up into mine eares, therefore will I put my hooke in thy nose, and my bridle in thy lips, and I will turne thee backe by the way by which thou camest.* Then *Hezekiah* might have served him in his owne dish, and asked him; Where is *Nisroch* the god of Assyria? hath he delivered thee out of the hands of the Lord our God? *Nebuchadnezzar* was so furious, and besides himselfe, that in his rage he asked of *Shadrach, Meschab, and Abednego,* c *Who is that God that shall deliver you out of my hands?* They answered, *Our God whom wee serve is able to deliver us:* and hee learned ere long to spell that lesson, and to say, *There is none other God that can deliver after this sort.*

a Esa.36. 18,19,20.

b Esa.37. 23,29.

c Dan.3. 15,17,29.

In *France*, the Papists seeing our scarcitie and needinesse, lack of men, lack of treasures which are the sinews of the warre,

warre, did cast in our teeth, that we had but God for all kind of pottages, *i.* for all purposes: for men, God; for treasures, God; for holds and fortresses, God; for all helpe, for all reliefe, God. O Lord, [d] *remember this, that the enemy hath reproached the LORD, and that the foolish people hath blasphemed thy name.* O the good pottage, O the excellent restorative, wherein the principall ingredient is God, wherein God is the onely ingredient! [e] *for who is God, save the LORD? or who is a rocke, save our God?* The souldiers relye upon the warinesse and watchfulnesse of their Captaine. The flock sleepeth in peace under the staffe of their Shepheard. Passengers, which saile in great waters, are without feare under the protection and care of a well-experienced Pilot. Little children dread no ill when they are fast by their fathers.

d Psal. 74. 18.

e Psal. 18. 31.

We fight under the Standard of him, who is [f] *the LORD of hosts.* *Antigonus* king of Syria, being ready to give battell by sea, hard by the Isle called *Andros*, answered to one of his men, who advertised him, that his enemies had moe ships than he, [g] *For how many ships reckonest thou me?* for the dignitie of the Generall is much to be esteemed, when it is sorted with prowesse and experience. Where is there prowesse, where experience, if it be not in God? [h] *He is wise in heart, and mighty in strength: who hath hardned himselfe against him, and hath prospered?* Therefore when our enemies threaten us with their armor & armies, we send them the defiance of the ancient Church, [i] *Associate your selves, O ye people, and ye shall bee broken in peeces: & give eare, all ye of farre countries: gird your selves, and ye shall be broken in pieces: gird your selves, & ye shall be broken in pieces: take counsell together, and it shall come to nought: speak the word, and it shall not stand; for God is with us.*

f 1. Sam. 15 45.

g *Plutarch in Pelopida.*

h Iob 9. 4.

i Esa. 8, 9, 10

We are his sheepe, and he is the shepheard, [k] *the keeper of Israel which shall neither slumber nor sleepe:* of whom, and to whose eternall glory, we sing, [l] *The LORD is my shepheard, I shall not want: he maketh me to lie downe in greene pastures:*

k Psal. 121. 4.

l Psal. 23. 1, 2, 3, 4.

pastures: he leadeth me beside the still waters: hee restoreth my soule: he leadeth me in the paths of righteousnesse for his names sake. Yea, though I walke through the valley of the shadow of death, I will feare no evill: for thou art with me, thy rod and thy staffe they comfort me.

m Psal 46. 2,3,5. The skiffe wherein we sayle, is his. *Therefore will we not feare, though the earth be removed, and though the mountaines be carryed into the middest of the sea, though the waters thereof roare, and be troubled, though the mountains shake with the swelling thereof: God is in the midst of her: shee shall not be mooved: God shall helpe her right early: the LORD of hosts is with us: the God of* Iacob *is our refuge. Selah.* m When the winds blow hard, when the tempest ariseth, and the waves cover her, if we cry to him, he will arise, and rebuke the winds & the sea, and there shall be a great calm.

n Mat. 8. 24,25,26.

o Luk. 11. 7. We are his children: he is our father, lying hard o by the doore of his owne house, waking when wee sleepe, hearing us when we cry, rising speedily to helpe us when we call upon him. And therefore in our distresse wee cry unto him, p *Looke downe from heaven, and behold from the habitation of thy holinesse, and of thy glory: where is thy zeale, and thy strength, the sounding of thy bowells, and of thy mercies towards me? are they restrained? Doubtlesse thou art our Father, though* Abraham *be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our Father: our Redeemer is thy name from everlasting.*

p Esa. 63. 15,16.

X. Our Redeemer is his name, and his onely. q *Salvation belongeth unto the LORD:* all his deliverances are either temporall salvations from the evill of affliction, or eternall salvations from the evill of sinne: In the one and other sense is that true which he saith, r *I, even I, am the Lord, and beside me there is no Saviour:* for as *none can deliver out of his hand,* so s *none can deliver as he can.* t He compasseth the righteous with favour, as with a shield: he v is *strength* to him that is weake, x *a refuge* for the oppressed, y *a fortresse* for those which are persecuted,

q Psal. 3. 8.
r Esa. 43. 11,13.
s Dan. 3. 29
t Psal. 5. 12
v Psal 22. 19
x Psal. 9. 9.
y Psal. 91. 2. 9.

a

a ſhadow to thoſe which are ſun-burnt with afflictions, a moſt pleaſant, ſtrong, and well furniſhed *habitation* to thoſe which are exiled for righteouſneſſe ſake. To him onely belongeth that which *David* ſaith, [a] *The Lord is my rocke, and my fortreſſe, and my deliverer: my God, my ſtrength, in whom I will truſt: my buckler, and the horne of my ſalvation, and my high tower.* a Pſal.18.2.

His deliveries are not palliative cures, eaſing for a while, and not healing altogether; nor anodins, taking away for ſome houres all ſenſe of paine, and not the paine it ſelfe. They are ſalvations, and as it were reſurrections from among the dead. [b] *He delivereth and reſcueth, and he worketh ſignes and wonders in heaven and in earth.* Such were the deliveries of *Iſrael* out of the land of Egypt, of *David* from *Saul*, of *Hezekiah* and *Ioſaphat* from their enemies, of *Shadrac*, *Meſhac*, *and Habed-nego*, out of the burning furnace, of *Daniel* from the power of the Lions, of his people out of the captiuitie of Babylon; ſuch have ever beene the deliveries of the Church; ſuch was this laſt deliverie of the Churches of *France*. b Dan.6. 27.

XI. Having ſuch a Deliverer, ſuch a Redeemer, ſuch a Saviour, let us neither feare men, nor truſt in them: yea, let us not feare the divell himſelfe. For the divell was not ſo hardie, as to doe violence to [c] *Iob*, or [d] to enter into the ſwine, without Gods leave: The divels [e] are *principalities and powers, and ſpirituall wickedneſſe in high places*, and yet we ſhould not feare all their ſpirituall and powerfull wickednes, becauſe God, who is our deliverer, is ſtronger: Shall we then feare men which are borne, which live, which dye in weaknes? What can the mightieſt of them all doe without *the Lord?* what can they all doe againſt *the Lord?* If he be with us, if he be againſt them, who ſhall be againſt us? who ſhall be for them? c Iob 1.12. d Mat.8.29 e Eph.6.12

What feareſt thou? their multitude and number? If thou haſt received grace to ſay with *David*, [f] *the Lord ſuſteined me*, thou haſt alſo received grace to ſay with f Pſal.3.5,6

him, *I will not be afraid of ten thousands of people that have set themselves against me.*

What feareſt thou? Their ſtrength and great might? Could [g] *the Giants* which were on the earth in the dayes of *Noah*, keepe themſelves from the flood of Gods wrath? [h] The people of Iſrael feared the people of Canaan, becauſe theſe were men *of great ſtature*, and among them were *the Giants, the ſonnes of Anak*, and they were *as graſhoppers* compared to them. Then *Ioſua* and *Caleb* ſaid to them, *Feare not the people of the Land, for they are bread for us: their defence is departed from them, and the LORD is with us: feare them not.* Conformably whereunto [i] *Ioſhuah cut off the Anakims, and deſtroyed them utterly with their cities, and there was none of them left in the land of the children of Iſrael.* When [k] *Og* king of Baſhan came againſt the people of Iſrael with all his people, the people had occaſion to feare: for *Og* was of the remnant of gyants: *his bed-ſted was of yron: the length thereof was nine cubits, and the breadth foure cubits, after the cubit of a man.* But God ſaid to *Moſes, Feare him not: for I will deliver him, and all his people, and his land into thy hand.* What did then all his bigneſſe and tallneſſe availe him? Could it hinder the children of Iſrael from ſinging to God, [l] *He ſlew famous kings: for his mercy endureth for ever; Sihon king of the Amorites: for his mercy endureth for ever; and Og the king of Baſhan: for his mercy endureth for ever?* [m] When the Iſraelites ſaw the great and huge monſter *Goliah, the ſtaffe of whoſe ſpeare was like a weavers beame, and the head thereof weighed ſixe hundred ſhekels of yron, they were diſmayed, and greatly afraid.* But *David*, led with another ſpirit, ſaid to *Saul, Let no mans heart faile, becauſe of him: thy ſervant will goe, and fight with this Philiſtine*: and he went with a ſling in his hand; and with a ſtone which he flung at him, he ſlew him, according as he had ſaid, [n] *The Lord ſaveth not with ſword and ſpeare: for the battell is the LORDS.*

What feareſt thou? their prudence, their wiſedome, their

g Gen. 6. 4, 7.
h Numb. 13, 32, 33. Num. 14, 19
i Ioſ. 11. 21.
k Deut. 3. 1, 2, 11.
l Pſal. 136. 18. 19, 20.
m 1. Sam. 17 4, 7, 11, 32.
n Ver. 47.

their ſlight and ſhifting devices? Feare not. [o] *The Lord knoweth the thoughts of man, that they are vanitie.* He bloweth upon them, and they vaniſh away with their authors. For [p] *there is no wiſedome, nor underſtanding, nor counſell againſt the LORD:* [q] *with him is wiſedome and ſtrength, he hath counſell and underſtanding: he leadeth counſellers away ſpoyled, and maketh the Iudges fooles: he remooveth away the ſpeech of the truſtie, and taketh away the underſtanding of the aged: hee powreth contempt upon Princes, and weakeneth the ſtrength of the mightie.*

o Pſal.94. 11.

p Pro.21. 30,31.

q Iob 12. 13,17,20, 21.

Finally, [r] *he turneth man to deſtruction, and ſaith, Returne ye children of men.* And therefore he ſaith to his children, when they feare the power of his enemies, [ſ] *Hearken unto me ye that know righteouſneſſe, the people in whoſe heart is my law: feare ye not the reproch of men, neither be ye afraid of their revilings: for the moth ſhall eate them up like a garment; and the worme ſhall eate them like wooll: but my righteouſnes ſhall be for ever, and my ſalvation from generation to generation.* Wicked and mighty men build their deſignes upon the hope of long life, and learne not by ſo many examples of the mortality of the greateſt among men, that [t] *the Lord bringeth the Princes to nothing, and maketh the Iudges of the earth as vanity: yea, they ſhall not be planted: yea, they ſhall not be ſowen: yea, their ſtocke ſhall not take roote in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirle-wind ſhall take them away as ſtubble.* This was [v] *Achabs* truſt, when he commanded to put *Micaiah* in priſon, and to feed him with bread and water of affliction, untill he came backe in peace: but *Micaiah* anſwered with great confidence, *If thou returne at all in peace, the LORD hath not ſpoken at all by me.* The wicked and malicious Apoſtate *Iulian* threatned the Chriſtians, whom hee called *Galileans* in deriſion, with many evills and miſchiefes, as ſoone as he ſhould come backe from his expedition againſt the Perſians, truſting in the predictions of the Magicians, and in the ambiguous oracles of his gods:

r Pſal.90.3

ſ Eſa.51.7, 8.

t Eſa.40. 23,24.

v 1.King. 22.27,28.

But the Christians feared him not, knowing that he was a mortall man, or, as *Athanasius* called him, *Nubecula citò transitura*, a cloud which is soone gone. *Henry* II. King of France, said that hee should see with his owne eyes *Anne de Bourg* burnt quicke: That same day he received at the tilting a stroake with a speare in the eye, whereof he died. His sonne *Francis* II. erected the scaffold for the martyrizing of *the Prince of Condé*, Prince of his owne blood. That same night a paine in his eare killed him, and the Prince escaped.

For these causes taken from Gods deliveries, & mens weaknesse and mortality, God forbiddeth us to feare men. x *Feare thou not*, (saith he,) *for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will helpe thee, yea, I will uphold thee with the right hand of my righteousnesse: Behold all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish, &c. for I the LORD thy God will hold thy right hand, saying unto thee, Feare not, I will helpe thee.* Such exhortations and promises are frequent in the Scripture, and upon them wee ground our selves when wee feare not men, yea, wee seeke comfort and strength against feare, in Gods precedent deliveries. Of time past we say with *David*, y *I called upon the LORD in my distresse: The LORD answered mee, and set me in a large place.* Therefore wee conclude as hee did, for the time which is to come, *The LORD is on my side, I will not feare: what can man doe unto mee?*

x Esa. 40. 10, 11, 13.

y Psal. 118. 5, 6.

XII. What then? shall we be without feare? Not so. a *Say ye not, A confederacie to all them, to whom this people shall say, A confederacie: neither feare ye their feare, nor be afraid: Sanctifie the LORD of hostes himselfe, and let him be your feare, and him be your dread.* Feare not men, for b *verily every man at his best state is altogether vanity: Surely every man walketh in a vaine shew: surely they are disquieted in vaine.* Feare God, of whom and to whom *Ieremiah* saith

a Esa. 8. 12, 13.

b Psal. 39. 5, 6.

saith, [c] *For as much as there is none like unto thee, O LORD, thou art great, and thy Name is great in might; Who would not feare thee, O King of Nations? for to thee doeth it appertaine, for as much as among all these wise men of the nations, and in all their kingdomes, there is none like unto thee.* Therefore as Christ said to his Disciples, so say wee to you, [d] *Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both body and soule in hell.*

c Ier. 10. 6, 7.

d Matt. 10. 28.

XIII. As we should not feare men for the causes aforesaid, so should wee not for the same causes put our trust in them, as it is written, [e] *Put not your trust in Princes, nor in any son of man, in whom there is no help. His breath goeth foorth, hee returneth to his earth: in that very day his thoughts perish.*

e Psal. 146. 3, 4.

First it is said, *Put not your trust in Princes:* wherefore? Are they not strong, mightie, wealthie? Hath not God said of them, and to them, [f] *I have said ye are Gods, and all of you are children of the most High?* All that is true. [g] *God calleth those things which be not, as though they were:* They are gods, but earthly gods, but weake and mortall gods: to whom God saith also in that same place, [h] *But ye shall die like men, and ye that are Princes, shall fall like another.* And therefore when in the vanity of their hearts they dare call themselves gods, God answereth them as he did the K. of Tyre, saying, [i] *Thou art a man, and not God.*

f Psal. 82. 6

g Rom 4. 17.

h Psal. 82. 7.

i Ezech. 28. 2.

That is the meaning of the words following, *Nor in any sonne of man:* The sonnes of men are men: the Princes are sonnes of men; they are men: And yee know, that [k] *thus saith the Lord, Cursed bee the man that trusteth in men, and maketh flesh his arme.* Be faithfull to your Princes: Obey and keepe their commandements, render to them their dues, tribute, custome, feare, honour; [l] *give to Cesar that which is Cesars.* Pray to God for them: but give not unto them Gods tribute. Render not to any creature the homage *of trust*, which is proper to God alone:

k Ier 17. 5.

l Matt. 22. 21.

alone: Hee can deliver.

But as for the ſonnes of men, *in them there is no helpe.* Though they bee called gods, none of them [m] *can* by their godhead *adde one cubit unto their ſtature,* [n] *nor by any meanes redeeme their brother, nor give to God a ranſome for him.* Yea, after that [o] *Alexander the Great* hath publiſhed abroad, that hee is ſonne to *Iupiter Hammon*, when hee ſhall ſee the humor running downe from his wounds, he ſhall be conſtrained to ſay, This is αἷμα, and not ἰχὼρ, the blood of a man, and not of God; and when he ſhall ſmell the ſtink of his owne filth, hee ſhall aske of his flatterers, The gods yeeld they ſuch a ſent? What gained [p] *Sapor* King of Perſia, by taking to himſelfe the proud titles of *King of kings, Brother to the Sunne and Moone, Partaker of the Starres?* &c. where is he now? hath his pretended brotherhood with the Sunne and Moone, his conſanguinitie with the ſtarres delivered him from the grave, where now death feedeth on him? Let *Herod* delight for a moment in the ſhouting and crying of his flatterers, [q] *The voice of a God, and not of a man:* by & by the wormes ſhall eate him quick, and conſtrain him to ſay to his claw-backes, [r] He whom ye called God, endeth his life like men, and this immortall dieth. Let the Canoniſts fawne on the Pope, and ſay that *he is neither God nor man:* he knoweth that he is the ſonne of man, and wee know that he [ſ] is *the man of ſinne*; & that there is no help, that there is nothing but perdition in him. What is man, but vanity? [t] *Surely men of low degree are vanity; and men of high degree are a lie: To be laid in the ballance, they are altogether lighter than vanitie.* And therefore [v] *the helpe of man is vanity.* For this cauſe God curſed the Iewes when they truſted to Ægypt, ſaying, [x] *Woe to them that goe downe to AEgypt for help, and ſtay on horſes, and truſt in charets becauſe they are many: Now, the AEgyptians are men, and not God; and their horſes fleſh, and not Spirit. When the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall; and hee that*

is

m Matt. 6. 27.
n Pſa. 49. 7
o *Plutarch. in Alexand.*
p *Marcellin. lib.* 17.
q Act 12. 22, 23.
r *Ioſeph. Antiq. lib.* 19. *cap.* 7. *Euſeb. Hiſt. Eccleſ. lib.* 1. *cap.* 9.
ſ 2. Theſſ. 2. 3.
t Pſal. 60.
v Pſal. 60. 11.
x Eſa. 31. 1, 3.

is holpen shall fall downe, and they all shall faile together.

What if man had power and wil to help? for all that, trust not in him: *His breath goeth foorth, hee returneth to his earth: in that very day his thoughts perish:* all his designes, & all the trust thou hadst in him, dieth with him: for then he cannot helpe himselfe, and how should he help thee? [y] *Man, that is borne of woman, is of few dayes, and full of trouble: he commeth foorth like a flower, and is cut downe: he flyeth also as a shadow, and continueth not.* Wherefore [a] *cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of,* that ye should put your trust in him?

y Iob 14. 1,2.
a Esa. 2. 22.

XIIII. Must we not trust in men which are living, and which are with us, to helpe us? Much lesse should we trust in them which are dead: [b] *Their love, their hatred, their envy,* to mee, to thee severally, *is now perished: neither have they any more portion for ever in any thing that is done under the Sunne:* [c] *Their sonnes come to honour, and they know it not: & they are brought low, but they perceive it not of them.*

b Eccles. 9. 6.
c Iob 14. 21.

I except not those, even those blessed soules which enjoy a perfect felicitie in the vision of God: for [d] *they rest from their labours,* and [e] *are taken away from that which is evill*; their felicitie consisting in this, that their minds are filled with the perfect knowledge of God, their hearts with his love, and all the powers of their soule are ravished with a perpetuall meditation and contemplation of his infinite goodnesse, which is never distracted with the disquieting cares of things which goe to and fro in this valley of miseries, and world of vanitie.

d Rev. 14. 13.
e Esa. 57. 1.

XV. In whom then shall we trust? In whom, but in the Lord? [f] *It is better to trust in the LORD, than to put confidence in man: it is better to trust in the LORD, than to put confidence in Princes.* *David* speaking of the forefathers of Gods people, saith of them, [g] *Our fathers trusted in thee, they trusted, and thou didst deliver them.* Of himselfe hee saith, [h] *I will both lay mee downe in peace, and sleepe: for thou LORD onely makest mee dwell in safety:* Thou onely, not *Abra-*

f Psal. 118. 8,9.
g Psal. 22. 4.
h Psal. 4. 9.

Abraham, Isaac, Iacob; not any Angell, any Archangell; not any living among men.[i] *Thou wilt save the afflicted people, but wilt bring downe high looks: Thou wilt light my candle; the LORD my God will lighten my darknes.* And therefore[k] *mine eyes are ever towards the LORD*, not towards the Saints, nor the Angels: *for he shall plucke my feet out of the net:*[l] *he is the health of my countenance*, the helpe whereunto I looke, *and my God:*[m] *whom have I in heaven? and there is none upon earth, that I desire besides thee.* And therefore hee saith againe,[n] *I will lift up mine eyes unto the hilles, from whence cometh my helpe.* Say not, that these hills are the Angells or Saints; for he addeth, *My helpe cometh from the LORD, which made heaven and earth:* from the LORD alone.[o] *God hath spoken once, twice have I heard this, that power belongeth unto God: also unto thee, O LORD, belongeth mercy:* Power and mercy, two qualities required in our Redeemer, Deliverer, and Saviour, and belonging to God alone; who may deliver us, because *power* is his; & will deliver us, because *mercy* also is his.[p] *God is our refuge and strength, a very present helpe in trouble.*

Therefore let worldlings[q] *trust in their chariots, and in their horses:* let Papists trust in Saints, in Angels, in Monks cowles, in merits. *we will remember the Name of the LORD our God*, that we may be blessed. For[r] *blessed is the man that trusteth in the LORD, and whose hope the LORD is.*

XVI. Let us onely take heede that wee bee of those whom the Lord delivereth.[s] *The Name of the LORD is a strong tower: The righteous runneth unto it, and is safe. The righteous man hath many evills, but the LORD delivereth HIM.* I taught you in my first Sermon the characters and true markes of a righteous man: If when thou art afflicted, thou saiest with *David*, that[t] *the LORD will be a refuge for the oppressed, a refuge in times of trouble*, consider and marke well how hee describeth these oppressed, to whom the Lord is a refuge. Read these words following, *And they that know thy Name, will put their trust in thee:*

for

i Psal. 18. 27, 28.
k Psal. 25. 15.
l Psal. 42. 5, 11.
m Psal. 73. 25.
n Psal. 121 1, 2.
o Psal. 62. 11, 12.
p Psal. 46. 1.
q Psal. 20. 7.
r Ierem. 17 7.
s Pro. 18. 10.
t Psal. 9. 9, 10.

for thou LORD haſt not forſaken them that ſeeke thee.

I have ſeen many in their affliction bragging of Gods predeſtination, and ſaying, that Gods Elect cannot periſh. That which they ſay is true: for Gods Angell forewarning *Daniel* of the great troubles wherewith the Church was to be vexed by the Tyrant *Antiochus Epiphanes* ſaid unto him, [v] *At that time thy people ſhall bee delivered, every one that ſhall be found written in the booke:* And ye reade in the Revelation, that [x] *whoſoever was not found written in the booke of life, was caſt into the lake of fire:* as alſo on the other ſide, that thoſe onely enter into the holy City, [y] *which are written in the Lambes booke of life.* But this predeſtination is hid in the unſearchable ſecrecy of Gods breaſt, and many bragge of it, which have no part in it. Therefore *David* will have us to enter into our owne breaſts, and to ſearch there the markes of our predeſtination, which God hath ſhut up in the unmeaſurable and infinite depth of his own breaſt: [a] *for whom he did predeſtinate, them he alſo called*; giving them an effectuall and ſanctifying knowledge of his moſt bleſſed and holy Name: ſo that when he ſaith to them, [b] *Thou art my people*, they anſwer preſently, *The LORD is my God.* This is to know God, and to ſeeke God, and *David* ſaith, that *the Lord is a refuge to the oppreſſed, which know his Name, and ſeek him.*

This is the knowledge of faith, which taketh the blood of the Lambe of God, and [c] beſprinkleth our ſoules with it: that [k] as when God ſaw the blood of the Paſchall Lambe upon the houſes where the Iſraelites were, he paſſed over them, and the plague was not upon them, when he ſmote all the firſt borne in the land of Egypt; ſo hee delivers us from the hands of our enemies, and the evils of this life, and of the life to come, by the vertue of that blood, according to the promiſe, [l] *As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein is no water.*

v Dan. 12. 1.

x Rev. 20. 15.

y Rev. 21. 27

a Rom. 8. 30

b Zech. 13. 9.

c Heb. 12. 24. 1. Pet 1. 2.

k Exod. 12. 13.

l Zec. 9. 11.

This faith [m] *purifieth the hearts*, it is the mother of uprightnesse and sinceritie before God in the performance of all duties of the first and second Table: and therefore if thou lookest for Gods deliverance, cleanse thy heart in such sort, that thou may bee able to say with *David*, [n] *My defence is of God, which saveth the upright in heart:* for *God iudgeth the righteous, and God is angry every day* against the wicked.

[o] From this knowledge, and faith unfained, commeth *charitie*; a vehement love of God, and of man for Gods sake: and therefore God describeth the righteous man whom he delivereth, by those two markes of knowledge, and of love, saying, [p] *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because hee hath knowne my Name.*

This love is conjoyned with a great reverence and respectuous feare of God, and the keeping of his most holy commandemenrs in the simplicitie of an upright life. Wilt thou then bee assured of Gods salvation? [q] *Surely his salvation is nigh them that feare him.* [r] *The mercy of the LORD is from everlasting to everlasting upon them that feare him, and his righteousnesse unto childrens children to such as keepe his Covenant, and to those that remember his commandements to doe them.* [s] *The LORD preserveth the simple.*

Such righteous cannot with dry eyes behold the sinnes of the world whereby God is exceedingly offended: but they mourne and weepe before God, and in their weeping have a most sure marke of Gods love and care towards them. When God turned the Cities of Sodom and Gomorrha into ashes, [t] *He delivered the righteous* Lot, *who was vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds.* When he was to destroy Ierusalem, he gave commandement to his Angell, saying, [v] *Goe thorow the midst of the Citie, thorow the midst of Ierusalem, and*

m Act. 15. 9

n Psal. 7. 10, 11.

o 1. Tim. 1. 5.

p Psal. 91. 14.

q Psal. 85. 9
r Psal. 103. 17, 18.

s Psal. 116. 6.

t 2. Pet. 2. 7, 8.

u Ezech. 9. 4.

and marke a marke upon the foreheads of the men that ſigh and that cry for all the abominations that be done in the middeſt thereof.

If the righteous man ſigheth for the abominations that be done in the world, hee is no way a complice in them: therefore God ſaid to *Eliah*, [x] *I have left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.*

x 1. King. 19, 18.

If theſe markes of a righteous man be in thee, they are ſufficient to make thee partaker of Gods deliveries: he looketh not to thy qualities which make thee to bee redoubted or contemned among men. [y] *He delighteth not in the ſtrength of the horſe, he taketh not pleaſure in the legs of a man: the LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.* [a] The purple and fine linnen, ſumptuous and dainty fare, muſicke and dancing could not deliver *the rich man* from the torments of hell, becauſe he was wicked: Povertie, beggerie, nakedneſſe, pining ſickneſſe could not barre *Lazarus* from the everlaſting pleaſures of Paradiſe, becauſe he was righteous. [b] *The integritie of the upright ſhall guide them, but the perverſeneſſe of tranſgreſſors ſhall deſtroy them. Riches profit not in the day of wrath: but righteouſneſſe delivereth from death. The righteouſneſſe of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in their owne naughtineſſe.*

y Pſal. 147 10, 11.

a Luk. 16. 19.

b Pro. 11. 3, 4, 6.

XVII. The righteouſneſſe of the upright delivereth him, not as a cauſe meritorious of deliverie, as the Papiſts would perſwade you, for it is ſtained with many ſpots and blemiſhes of ſinne, as yee have learned in the firſt ſermon; but as a quality requiſite in him whom the Lord will deliver: for if we ſeeke the true cauſes of our deliveries, God ſaith firſt negatively, that [c] *it is not for our righteouſneſſe:* Next he ſaith affirmatively, that it is [d] *for his owne Names ſake.* If temporall deliverie from the evill of affliction come not from our merits, can eternall deliverie from ſinne and hell bee the merite of any

c Deut. 9. 4

d Ezech. 20. 9, 14, 44 Ezec. 36. 22

mans righteousnesse? The bread for which we sweat, before we can have it to eate, is the gift of God, and wee aske it of God in that qualitie: and shall the bread of life be the reward of an hireling? No, no: [e] *The gift of God is eternall life, through Iesus Christ our Lord.*

If Papists say, that *David* praieth, [f] *Iudge me, O LORD, according to my righteousnesse, and according to mine integritie that is in me*, and saith plainly, [g] *The LORD delivered me, because he delighted in mee: The LORD rewarded me according to my righteousnesse: according to the cleannesse of my hands hath he recompensed me, &c.* Answer, that in these and such like places which are infinite, he declareth that he was inriched with the qualities, wherewith hee that waites on the Lords deliverance, must bee graced; but speaketh nothing of the causes of his deliverance, which in the end of the 18. Psalme, he acknowledgeth to bee Gods free mercy, saying, [h] *Great deliverance giveth hee to his King, and sheweth mercy to his anoynted, to* David, *and to his seed for evermore.* And else-where confesseth, that it is Gods righteousnesse, and not his, when he prayeth thus, [i] *Answer me in thy righteousnesse, and enter not into iudgement with thy servant: for in thy sight shall no man living be iustified.* So he forsaketh all merits, and asketh grace, when in another part he prayeth, [k] *O bring thou me out of my distresses: looke upon mine affliction and my paine, and forgive all my sinnes.* Such prayers, are they not most frequent in the Psalmes? When the Papist singeth in the Church a *de Profundis*, if hee understand what hee saith, will he not be mooved to deny all merits, when he considereth this prayer of righteous *David*? [l] *Lord, heare my voice: let thine eares be attentive to the voyce of my supplications: If thou, LORD, shouldest mark iniquities, O Lord, who shal stand? but there is forgivenesse with thee, that thou mayest bee feared. Let Israel hope in the LORD:* And why? because forsooth, there is a great deale of righteousnesse in Israel. Not so: why then? *because with the Lord there is mercy, and*

e Rom. 6. 23.

f Psal. 7. 8.

g Psal. 18. 19, 20.

h Ver 50.

i Psal. 143. 1, 2.

k Psal. 25. 18.

l Psal. 130. 2, 3, 4, 7.

and with him is plentious redemption. Let us also acknowledge and confesse with heart and mouth, that [m] *it is of the LORDS mercies that we are not consumed, because his compassions faile not.*

m Lam. 3.22.

XIIX. Though this doctrine of the nullitie of the righteous mans merits, and of the efficacie of the saving mercies of our righteous God, be most true, yet [n] *it is a righteous thing with God* to deliver the righteous man, 1. because being iust by nature, [o] *he loveth righteousnesse, and hateth wickednesse*, and is as sensible of the one to protect it, as of the other to punish it. [p] *The eyes of the Lord are upon the righteous: and his eares are open unto their cry: the face of the Lord is against them that doe evill, to cut off the remembrance of them from the earth.*

n 2. Thes. 1.6.
o Psal. 45.7
p Psal 34. 15,16.

2. Because the cause for which righteous men suffer, is his, and his righteousnesse cannot but moove him to undertake the defense thereof. Vpon this foundation the Church made this prayer to God, [q] *For thy sake are wee killed all the day long: we are counted as sheep for the slaughter: awake, why sleepest thou, O Lord? arise, cast us not off for ever.*

q Psal. 44. 22,23.

3. Because he hath promised to deliver the righteous, and it is a part of his righteousnesse to keepe his promise. Hence is this prayer of *David*, [r] *Deliver mee in thy righteousnesse:* [s] *answer me in thy righteousnesse.* Hence is this excellent saying of the blessed Apostle, [t] *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for mee a crowne of righteousnesse, which the Lord the righteous Iudge shall give at that day, and not to me onely, but unto them also that love his appearing.* Sweet [v] *Bernard: How calleth he the crowne which hee presumeth to be laid up for him, the crowne of righteousnesse? Is it not because that which is promised gratis, of meere good will, is asked righteously, and as a thing due? Finally, he saith,* [x] *I know whom I have beleeved, and I am perswaded, that hee is able to keepe* depositum meum, *that which I have committed unto him. He calleth Gods promise his depost, and because he belee-*

r Psal. 71.2
s Psal. 143.1
t 2. Tim. 4. 7,8.
v Bern. de gratia & libero arbitrio, in fine.
x 2. Tim. 1. 12.

Est ergo quã Paulus expectat corona iustitiæ, sed iustitia Dei, non sua. Iustũ quippe est ut reddat quod debet: debet autem quod pollicitus est. Et hæc est iustitia de qua præsumit Apostolus, promissio Dei.

ved him who had made the promise, hee redemands confidently the thing promised; promised through mercy, but now to bee payed through righteousnesse: The crowne then which Paul *looketh for, is the crowne of righteousnesse; but of the righteousnesse of God, not of his owne righteousnesse: for it is a righteous thing that he render that which he oweth: and hee oweth that which he hath promised: this then is the righteousnesse whereof the Apostle thinketh so well, even the promise of God.* For this cause *David* called Gods promises, *the word of his righteousnesse*, saying, [y] *Mine eyes faile for thy salvation, and for the word of thy righteousnesse.*

XIX. Now God not onely delivereth the righteous man, but also delivereth wicked men, and fills them with many blessings for the righteous sake. [z] He saved *Ham* in the Arke, for *Noah* his fathers sake, [a] *who was a iust man, and perfect in his generations, walking with God.* [b] If there had been *tenne righteous* men in Sodom, God would not have destroyed it *for tennes sake*, [c] neither could he destroy it as long as righteous *Lot* was in it. [d] *Ismael* was blessed for *Abrahã* his fathers sake. [e] *Laban* confessed that the Lord had blessed him for *Iacobs* sake. [f] He blessed *Potiphars* house for *Iosephs* sake. How often was the people of Israel saved from the fierie Wrath of God, through the praiers of [g] *Moses*? Were not [h] *Eliah* & *Elisha, the Charet of Israel, and the horse-men thereof*, more steedable to their people than an armie of horsemen? [i] God, gave he not to *Paul* all them that sailed with him, *which were two hundred, threescore and sixteene soules*? When it was said to the soules that were under the Altar, that [k] *they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should bee fulfilled.* This is to teach us, that Gods Elect, and the righteous men which are in the world, are the upholders thereof; and that it must finish when they shal be taken away from it: as if ye pull from a ruinous house the props wherewith it is supported, it goeth swiftly to the ground.

XX. There-

y Psal.119 123.
z Gen.7.7.
a Gen.6.9.
b Gen.18. 32.
c Gen. 19. 22.
d Gen. 17. 20.
e Gen.30. 27.
f Gen.39.5
g Exod.32. 14. Num.14. 13. Psal.106. 13.
h 2.King. 2.12. 2. King. 13,14.
i Act.27. 24,37.
k Rev.6.11.

XX. Therefore let us above all things ſet our minds and hearts upon righteouſneſſe, and endeavour to attaine to true holineſſe of life, that, as it was ſaid to *Abraham*, [l] *Thou ſhalt be a bleſſing*, ſo may we be a bleſſing both to our ſelves and others; namely, that in the darke day of Gods indignation, we may be [m] able to ſtand in judgement, and with the congregation of the righteous [n] enter into the gates of righteouſneſſe, and dwell for ever [o] in theſe *new heavens*, promiſed unto us, *wherein dwelleth righteouſneſſe*, and that through the moſt precious and powerfull merits of our onely Lord and Savi. our [p] *Ieſus Chriſt the righteous*: to whom with the Father, and the holy Ghoſt, be all praiſe, glory, and honour, both now and evermore. Amen.

l Gen. 12. 2

m Pſal. 1. 5.

n Pſal. 118 19, 20.

o 2. Pet. 3. 13.

p 1. Ioh. 2. 2.

SERM. VII.

Of the infinite number, and of the divers meanes of the Lords deliveries.

PSALM XXXIV. XIX.

But the Lord delivereth him out of them all.

1. *THe righteous mans evills, and the Lords deliverances, are the expoſition of* Sampſons *riddle.*

2. *As many evills, as many deliverances; yea, of each evill many deliverances.*

3. *Exhortation to hope and truſt in the Lord.*

4. *The Lord delivereth by meanes, againſt means, without meanes.*

5. *He delivereth by weake meanes, as by flight, whereof ſhall be ſpoken in the next Sermon.*

6. *Hee oppoſeth men to men, and delivereth his Church by the ſword.*

7. *He maketh his creatures of all kinds to fight for his Church.*

8. *He is wonderfull in the delivering of his Church, againſt the nature of the meanes,*

9. *He delivereth alſo without meanes.*

10. *When his Church is deſtitute of all helpe, and of all hope, hee alone delivereth her without any viſible helpe.*

11. *When*

11. *When the righteous man is overcome, he overcommeth his enemies, and so is delivered,*

12. *As it is most evident by the examples of* Shadrach, Meschah, *and* Abednego,

13. *Of* Eleazer,

14. *Of the seven brethren, and of their mother, mentioned in the second book of the* Maccabees,

15. *As also of Christians in great number, as of* Steven,

16. *Of many Martyrs in the Primitive Church,*

17. *And since the reformation.*

18. *Such victories come of faith, love, and zeale.*

19. *Prayer.*

[His text is a cleere exposition of *Sampsons* riddle, [a] *Out of the eater came forth meate, and out of the strong came foorth sweetnesse:* afflictions are the eaters, and as it seemes to men, the destroyers of the righteous man: and what is stronger than death? what meat so good, so seasonable, of so excellent a relish as comfort in affliction, as joy in the middest of sorrow, as glory and honor in shame? what so sweet, as to find heaven in hell, content in discontent, life in death? *Many are the evills of the righteous man:* There is the roaring Lyon rising up against him: not one lyon, but many: there is the eater, or rather there be the eaters [b] which walke about seeking to devoure him; *But the LORD delivereth him out of them all:* there is meate, there is sweetnesse. In darknesse, hee findeth light, in weaknesse strength, in despaire hope, in trouble peace of conscience, in raging and roaring furie patience, in evill good, in the divels most grimme and dreadfull mannonr, the joyes and pleasures of paradise, in all his afflictions most powerfull, most wonderfull, most joyfull deliveries: his afflictions are many,

But the Lord delivereth him out of them all.

II. His afflictions are many, they are almost infinite, they are enchained, and follow one another so hard & so

a Iudg. 14. 14.

b 1. Pet. 5. 8.

so nigh, that he complaineth with *Iob* in his griefe, [c] *Hee will not suffer mee to take my breath, but filleth mee with bitternesse:* But who can relate the Lords deliveries and salvations, whereof *David*, which had passed thorow so many evills, confessed that [d] *he knew not the number?* Thinke not that any affliction severally, that all the afflictions wch are incident to men, though they were camped and set in battell against thee, can surmount his force and good will towards thee.

c Iob 9. 18.

d Psal. 71. 15.

Fearest thou to starve for hunger? [e] Commanded he not the Ravens to feed *Elijah* at the brook of Cherith? increased hee not the handfull of meale in the widows barrell, and the little oyle which was in her Cruse? [f] *Hee giveth to the beast his food, and to the yong Ravens which cry; and shall he forsake thee, for whom his deare Sonne Iesus Christ is dead?* [g] *Behold, the eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their soule from death, and to keepe them alive in famine.* Art thou dried up with thirst? Remember that he opened [l] *Agars* eyes, and shee saw a well of water: [m] That he smote the rock in Horeb, and the waters gushed out, they ranne in the drie places like a river, and quenched the thirst of his people; that [n] he clave one of the grinders that was in the jaw-bone of the asse, and made water to come thereout for *Samson*.

e 1. Kin. 17 4, 6, 14.

f Psal. 147. 9.

g Psal. 33. 18, 19.

l Gen. 21. 19.

m Exod. 17. 6. Psal. 105. 41

n Iudg. 15. 19.

Fearest thou the plague, which round about thee maketh havock of man & beast, and wouldst, but canst not, practise the cõmon precept, *Citò, longè, tardè, Quickly, far, late?* The heat of the Sun, the moistnes of the Moon, do they annoy thee? [o] *Thou shalt not be afraid for the terror by night, nor for the arrow that fleeth by day, nor for the pestilence that walkes in darknes, nor for the destruction that wasteth at Noone day: A thousand shall fall at thy side, and tenne thousand at thy right hand: but it shall not come nigh thee.* [p] *The* LORD *is thy keeper: the* LORD *is thy shade upon thy right hand. The Sunne shall not smite thee by day, nor the Moon by night.*

o Psal 91. 5, 6, 7.

p Psal. 121. 5, 6.

Art thou exiled for Christs sake? Art thou constrained to live amongst a people, whose tongue thou understandest not? God, who [q] *numbered Davids wandrings,* [r] *will gather together the outcasts of Israel:* [s] *Hee will say to the North, Give up: and to the South, Keepe not backe: bring my Sonnes from farre, and my daughters from the end of the earth.* In the meane while he will follow thee in thine exile, and blesse thee, as [t] he went downe with *Iacob* into Ægypt, and blessed him there.

q Psal 56.8
r Psal. 147. 2.
s Esa. 43. 6.
t Gen. 46. 4

Art thou cast in a low pit, where thou sittest in darknesse and in the shadow of death being bound in stockes and fetters, among swearers, blasphemers, robbers, and other malefactors? hee which put in [v] a Courtiers heart to speak for *Ioseph*, which sent [x] his Angel to deliver *Peter* whom *Herod* had imprisoned; [y] Hee which shooke all the foundations of the prison where *Paul and Silas* were laid in the stockes, opened the doores, and loosed the prisoners bonds, hath a thousand meanes to breake the gates of brasse, to cut the barres of iron in sunder, to loose thy bands, and bring thee out of darknesse, out of the dungeon of the shadow of death.

v Gen. 41. 9
x Act. 12. 7
y Act. 16. 26.

Art thou a seafaring man, one of those of whom [a] one of the seven wise men said, that *they are neither among the living, nor amongst the dead*, ever living within foure inches of death, and therefore ever dying? When [b] *God commandeth, and raiseth the stormie wind, which lifteth up the waves thereof: They mount up to the heaven, they goe downe againe to the depths, their soule is melted because of trouble: They reele to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses: He maketh the storme a calme, so that the waves thereof are still: Then are they glad, because they be quiet: So he bringeth them unto their desired haven.* Do thou the like: cry to the Lord as the Disciples did, [c] *Lord save us, we perish*, and hee will arise, and rebuke the Windes and the Sea, and there shall

a *Pittacus.*
b Psal. 107. 25, 26, 27, &c.
c Matth. 8. 25, 26.

ſhall bee a great calme.

Art thou faln into the Turks pitileſs hands? Art thou taken in warre, and condemned to the miſerable ſlaverie of rowing night and day in the gallies; hearing and feeling nothing but whips whiſtling and reeling upon thy naked ſhoulders? Be of a good courage, and waite upon the Lord, who in his owne time will ſay of thee, as he ſaid of *Ioſeph*, [d] *I removed his ſhoulder from the burden: his hands were delivered from the pots: Thou calleſt in trouble, and I delivered thee: I anſwered thee in the ſecret place of thunder.*

d Pſal.81. 6,7.

Thy heart is it torne in peeces with calumnies and revilings? The day ſhall come, I ſpeake by mine owne experience, and therefore I ſay the day ſhall come, when thou ſhalt ſing to God, [e] *O how great is thy goodneſſe, which thou haſt laid up for them that fear thee, wch thou haſt wrought for them that truſt in thee, before the ſonnes of men! Thou ſhalt hide them in the ſecret of thy preſence from the pride of man, thou ſhalt keepe them ſecretly in a pavillion from the ſtrife of tongues.*

e Pſal.31. 19,20.

The wicked, trayleth hee, hayleth he thee before the Iudges without cauſe? wonder not at that. [f] *The wicked watcheth the righteous, and ſeeketh to ſlay him. The LORD will not leave him in his hand, nor condemne him when hee is iudged: wait on the LORD, and keepe his way, and hee ſhall exalt thee to inherit the Land: when the wicked are cut off, thou ſhalt ſee it.*

f Pſal.37. 32,33,34.

Art thou ſick of a mortall diſeaſe, as [g] *Hezekiah* was? turne thy face to the wall, as he did: pray unto the Lord, as he did: Cry to God as *David* did, [h] *LORD be mercifull unto mee, heal my ſoule, for I have ſinned againſt thee*, and he [i] *will ſend his word*, and heal thee, and deliver thee from the tombe.

g 2 Kin. 20 1,2.
h Pſal.41.4
i Pſal.107. 20

Seeſt thou the evill dayes of warre? be not diſcouraged, but ſay confidently upon that which thou haſt ſeen in France, of that which thou ſhalt ſee in the Palatinat,

k Psal.46.7, 8,9,10, 11.

k *The LORD of hosts is with us: the God of Iacob is our refuge. Selah. Come, behold the works of the LORD, what desolations he hath made in the earth: He maketh warres to cease unto the end of the earth: He breaketh the bow, and cutteth the speare in sunder: he burneth the chariot in the fire. Bee still,* saith he, *and know that I am God: I will be exalted among the Heathen: I will bee exalted in the earth: The LORD of hosts is with us: The God of Iacob is our refuge.* Is there any thing impossible to the LORD?

l Psal.76. 12.

l *He shall cut off the spirit of Princes: Hee is terrible to the Kings of the earth.* After so many deliveries we sing to the glory of his power,

m Psal. 74. 13,14.

m *Thou didst divide the sea by thy strength, thou breakest the heads of the Whales in the waters: Thou breakest the heads of Leviathan in peeces, and givest him to bee meat to the people inhabiting the wildernesse.* If there rise

n Zech.1. 19,20,21.

n *foure hornes to scatter Iudah, Israel, and Ierusalem*, there shall also arise *foure smiths* to fray and break them: how often have we seene such things! Wee shall see them againe and againe, for the Lord of hosts is with us.

Can there any affliction so great befall us, as to be deprived of Gods Word? your fathers felt the pricke and smart of it in *Philip* the second, *Charles* the ninth, and *Queene Maries* dayes. Now is fulfilled in France and in the Palatinat the prophecie of *Esaiah*,

o Esa.30. 20,21.

o *Though the Lord give you the bread of adversitie, and the water of affliction, yet shall not thy Teachers bee removed into a corner anymore, but thine eyes shall see thy Teachers: and thine eares shall heare a voice behind thee, saying, This is the way, walke ye in it, when ye turne to the right hand, and when yee turne to the left.* Blessed bee God, who in this countrey giveth us with the bread of his Word, the bread of prosperitie:

p Psal.110 2.

p *He ruleth* there *in the midst of his enemies.* Here hee is like a father in the midst of his children.

The greatest of all our evills, is sinne. And we sing unto him morning and evening with heart and mouth,

q Psal.103. 1,2,3.

q *O my soule, blesse the LORD, and all that is within mee blesse his*

his holy Name : Bleſſe the LORD, ô my ſoule, and forget not all his benefits, who forgiveth ALL thine iniquities, who healeth ALL thy diſeaſes, &c.

Haſt thou any other evill wch neither is in my knowledge, nor in my memorie? [r] Hee who *made the ſea dry land*, and whoſe right hand daſhed in peeces *Pharao* and his hoſte: [f] He that made the waters of Iordan riſe up upon an heape, and ſtand ſtill, even then when they overflowed all the bankes: [t] Hee who gave refreſhing to the three Confeſſors in the midſt of the burning furnace: [v] He who delivered *Daniel* from the jawes of the Lions: [x] He who kept *Ionah* alive in the Whales belly, and turned into a cuſtodie that hell where he looked for preſent death: [y] Hee who putteth breath into drie bones, who tyeth them together with ſinewes, who covereth them with fleſh and skin, who by a marvellous reſurrection ſetteth them upon their feete, and maketh them an exceeding great armie, is not like unto *Iſaac*, unto whom *Eſau* ſaid, [a] *Haſt thou but one bleſſing, my father? bleſſ me, even me alſo, O my father.* As hee hath judgements [b] *laid up in ſtore, and ſealed up among his treaſures:* ſo hath he [c] *a good treaſure* of deliveries, which cannot bee dryed up. [d] *Who can utter the mighty actes of the LORD? who can ſhew foorth all his praiſe?* [e] *How precious, ô God, are my thoughts of them! how great is the ſum of them! If I ſhould count them, they are mo in number than the ſand: when I awake, I am ſtill with thee:* my ſpirit cannot conceive the number of thy deliveries.

r Exod. 14. 21.
Exod. 15. 4, 6.
f Ioſh. 3. 15, 16.
t Dan. 3. 25
v Dan. 6. 22.
x Ion. 2. 2, 11.
y Ezec. 37. 7, 8, 9, 10.
a Gen. 27. 38.
b Deu. 32. 34.
c Deu. 28. 32.
d Pſal. 106. 2.
e Pſal. 139. 17, 18.

III. I ſay then to you all, as *David* ſaid of old to his people, [f] *Let Iſrael hope in the LORD, for with the LORD there is mercy*, much good-will to deliver your brethren which are now afflicted, and to deliver you when hee ſhall alſo ſit as a refiner to try and purifie you: *And with him is plentious redemption:* With him is force & ſtrength to redeeme: he may doe it, he can doe it, he will doe it. *Hee ſhall redeem Iſrael from ALL his iniquities.* [g] *He will not ſuffer you to be tempted above that you are able, but wil with the*

f Pſal. 130. 7, 8.
g 1. Cor. 10 13.

tentation also make a way to escape, that ye may be able to bear it. Yea [h] *the LORD shall preserve thee from ALL evill: hee shall preserve thy soule: The LORD shall preserve thy going out, and thy comming in, from this time foorth, and even for evermore.*

h Psal. 121 7,8.

IV. But how shall wee keepe reckoning of the LORDS deliveries, seeing the maner of them goeth beyond all our wit and understanding? for they are not all of one sort, and the least and smallest of them is wonderfull. Sometimes he worketh *by meanes*, that we neglect them not: Now and then hee giveth most miraculous deliveries *besides and contrarie to all meanes*, that wee put not our hope and confidence in them: Often hee delivereth the righteous man *without all meanes*, to teach us to trust in him onely.

V. His meanes are divers, and in their diversitie so many, that it is almost impossible to reduce them into certaine heads. In some ye see nothing but weakenesse; In others, might and strength: In some wisedome, in others follie: In each of them such a varietie, that neither am I able to expresse, nor ye to conceive them.

Hee saved *Moses*, *David*, *Eliah*, *Iesus Christ*, *Paul* at divers times, many zealous men among the Iewes under the bloody persecution of *Antiochus Epiphanes*, many Confessors and faithfull brethren among the Christians in the primitive Church; in our Fathers dayes and in ours, *by flight*, a most weake, tedious, and troublesome meane, but yet a meane lawfull and approved of him, as we shall see in the next Sermon.

VI. [i] *There is no King saved by the multitude of any host: a mighty man is not delivered by much strength: An horse is a vaine thing for safety, neither shall he deliver any by his great strength.* Yet God imployeth often men, horses, hosts, for the safety of the king, & deliverie of his people, opposing men to men, flesh to flesh, vanitie to vanitie. Thus he introduced his people into the land of Canaan by *Iosua*, & de-

i Psal. 33. 16,17.

delivered them often by the *Iudges*, by *David*, and other good Kings: Thus after he had tryed the faith, patience, and constancie of the christian Church for the space of 3. hundred years by x. most heavy persecutions, he stird up *Constantine the Great* to deliver them by the sword from their enemies.

In these skirmishes and combats men fight, but [k] *the battell is the LORDS.* It is he which giveth the victorie to them on whose side he is, as the scales of a ballance hang upon that side where there is most weight. This was that which *Moses* prophecied to his people, [l] *The eternall God is thy refuge, and underneath are the everlasting armes: and he shall thrust out thy enemies from before thee, and shall say, Destroy them.* This was the confession of the Church of Israel with prayer and thanksgiving; [m] *Our Fathers got not the land in possession by their owne sword, neither did their owne arme save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Iacob: Through thee will wee push downe our enemies. Through thy Name will wee tread them under that rise up against us: for I will not trust in my bow, neither shall my sword save mee: But thou hast saved us from our enemies, and hast put them to shame that hated us: In God wee boast all the day long, and praise thy Name for ever. Selah.*

Looke on what side God is, there few are enow, there two are enow, there one is enough. *Few* are enow: *Gedeon* and three hundred men were sufficient against the Midianites, because [n] *the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.* Therefore when hee was going to fight, hee cõmanded his souldiers to cry, [o] *The sword of the LORD, and of Gedeon.* First, *the sword of the LORD*, as being the principall combatant; Next, *of Gedeon*, as of a weak instrument in Gods hands; and as the Midianite dreamed, [p] *a cake of barley bread*, which tumbling into the host

k 1. Sam. 17. 17.

l Deut. 33. 27.

m Psal. 44. 3, 4, 5, 6, 7, 8.

n Iudg. 6. 16.

o Iudg. 7. 18.

p Vers. 13.

host of Midian, smote it, and put it to flight. Three hundred *Albigenses* of *Angrogne* defended themselves in a medow against seven thousand Papists; and having no other armour but slings, gave them the chase. *Two* are enow, as [q] *Ionathan*, and the young man that bare his armour against the garrison of the Philistins. *For*, as hee said, *there is no restraint to the LORD, to save by many or by few.*

When it is Gods pleasure to deliver by one, *one* is enough. [r] *Samson*, with the jaw-bone of an Asse, slew a thousand Philistins, and [s] pulling down the house upon three thousand of them, slew them all. Wonderfull were the exploits of *Davids* Worthies, but principally of [t] the first three: for each of them being alone, slew many hundred of Gods enemies, because God was with them.

But where God is not with men, there a great host is as weake as one man: And therefore when God drew himselfe back from the Iewes by reason of their sinnes, they made their moan, and said, [v] *Thou hast cast us off, and put us to shame, and goest not foorth with our armies: Thou makest us to turn backe from the enemie: and they which hate us, spoile for themselves.*

VII. Sometimes God armeth his creatures, and they fight against the enemies of his people either alone, or jointly with them. He fought against *Pharao* by turning of the river into blood, by Frogs, by Lice, by swarmes of Flies, by the murraine of Beasts, by the plague of Boyles and Blanes, of Haile, Thunder, and Lightning, of Locusts, and Darknesse: at last by his Angell, which smote all the first-borne of Ægypt from men unto the cattell. *Hezekiah* being inclosed in Ierusalem, and not able to resist against *Senacherib* & his army, [x] *the Angell of the LORD went out, and smote, in the camp of the Assyrians, an hundred, foure score, and five thousand.* When, of these champions of the heavēly host, one alone doth so great deeds,

q 1. Sam. 14. 6.

r Iudg. 15. 15.
s Iudg. 16. 27, 30.

t 2. Sam. 23. 8.

v Psal 44. 9, 10.

x 2. Kin. 19 35.

deeds, what would not doe all [y] *the Chivalrie of God, which is of twenty thousands, even of thousands of Angells*, [z] *which encampe round about them that feare God?* Wherefore *David* prayed the Lord [a] *to send his Angell to chase his enemies.* [b] One Angell delivered *Peter:* a multitude of Angels delivered [c] *Elisha*, and carryed [d] *Lazarus* into *Abrahams* bosome.

When *Ioshua* was fighting against five kings of Canaan, [e] *the LORD cast downe great stones from heaven upon them, and they were moe which dyed with haile stones, than they whom the children of Israel slew with the sword.* When *in the divisions of* Reuben *there were great thoughts of heart*, and sundry other tribes through lazinesse followed not *Deborah and Barak* in the warre against *Iabin and Sisera*, the heavens and the starres fought with them against those puissant enemies.

IIX. Often God worketh besides all meanes, yea and against the nature of meanes. *Ioseph* is sold by his brethren, and cast into a loathsome prison, that he may be exalted to the highest glory that is in Kings Courts. The sea was a safegard to the people of Israel, even then when the Egyptians were overthrowne in the middest of it. The blowing of trumpets, and the burning lamps were fitter to discover *Gedeon* with his three hundred disarmed men to the hoste of the Midianites, than to discomfit it. The [f] blowing of rammes hornes was not so fit to cast downe the walles of *Iericho*, as to advertise the Citizens to be upon their guard, and to watch to hold them up. What could *Davids* sling serve against *Goliaths* speare? and who would not have mocked the three hundred Albigenses fighting with slings against seven thousand men well armed, as if they had beene as many birds in a hemp-yard? It pleaseth God to deliver so, that his Church vaunt not against him, saying, [g] *Mine owne hand hath saved me*, and so relye upon the meanes, and make him a co-partner onely of the deliverie, and

y Psal. 68. 17.
z Psal. 34. 7
a Psal. 35. 5.
b Act. 12. 7
c 2. King. 6. 17.
d Luk. 16. 22.
e Iosh. 10. 11.
f Iosh. 6. 4.
g Iudg. 7. 2.

not author thereof. When the Lyons ſpare *Daniel*, when the fire beareth reſpect to the three Confeſſors, when the Whale ſwalloweth up *Ionah*, and three dayes, and three nights after, vomiteth him out of her belly upon the dry land without any harme, who can deny but that ſuch deliveries were againſt the nature of meanes, and cannot be aſcribed but to the moſt wonderfull power of God?

I put in this ranke the confuſion and diſorder which God ſendeth amongſt his enemies, when he will deliver his people. The Midianites come to fight againſt Iſrael, but [h] *the LORD ſet every mans ſword againſt his fellow, even throughout all the hoſt.* When [i] *the Moabites, Ammonites, and Idumeans* with one conſent ſought to deſtroy *Iehoſhaphat* and his people, the Lord troubled them with the ſpirit of diviſion after ſuch a manner, that the Moabites and Ammonites ſlew and deſtroyed the Idumeans, and after that, every one helped to deſtroy another: ſo that *Iehoſhaphat* and his people had no more to doe, but to goe and take away the ſpoyle, and give thankes unto the Lord. How often, by ſuch diviſions, God hath ſaved the reformed Churches in forrein nations, and namely in *France*, we all know.

h Ver 22.
i 2. Chron. 20. 2, 22, 23, 25.

IX. When God delivereth againſt the nature of meanes, he will teach us that he ſtandeth not in any need of meanes when his pleaſure is to deliver. And therefore now and then he delivereth without meanes. [k] *When a mans wayes pleaſe the LORD, he maketh even his enemies to be at peace with him.* He delivered [l] *Iacob* from *Eſau*, changing his heart, and appeaſing his wrath, which was ſuddenly turned into imbracements, kiſſing, and weeping. He delivered *David* from *Saul* by many meanes: but when the meſſengers which were ſent by *Saul* to take him, prophecyed, and thought no more on him, what helpe of man, what viſible meanes were there? When he preferred *Ioſeph* in the Court of *Pharao*, *Daniel* and his fellowes in the Court of *Nebuchadnezzar*, and of *Darius*, *Nehemiah* and

k Pro. 16. 7.
l Gen. 33. 4

and Mordecai in the Court of *Artaxerxes*, by what means did he it? The Pſalmiſt ſaith, that [m] *he made them to bee pittyed of all thoſe that carryed them captives.* Hee converted *Saul*, and of a perſecuter, made him a Chriſtian; of a Captaine, an Apoſtle; of a Ring-leader of moſt cruell and bloody Wolves, a moſt vigilant and faithfull ſhepheard of Chriſts flocke.

m Pſal. 106 46.

David, ſpeaking through his owne experience, ſaith to the man which is perſecuted wrongfully, [n] *Commit thy way unto the LORD: truſt alſo in him, and he ſhall bring it to paſſe: and he ſhall bring foorth thy righteouſneſſe as the light, and thy iudgements as the noone day.* Wee may wonder that he doth it: but how he doth it, who can tell? How *Saul* knew *Davids* innocency, we can tell, [o] becauſe when he might, he killed him not: but it is wonderfull to conſider, by what unknowne wayes of Gods ſecret providence, *Saul* fell twice into his hands. *Henry* the third, King of *France*, ſpake of us at *Tours*, as *Saul* ſpake of *David*, and ſaid, that we were more righteous than hee, becauſe we had rewarded him good, whereas he had rewarded us evill. It was the wonderfull and immediate worke of GOD, that hee could not bee ſaved but by them whoſe fathers hee had killed; and was reſolved to bee the protector of thoſe whom he had perſecuted, if the Monks impoiſoned knife had not cut too too ſoone for us the brittle thread of his mortall life. God be prayſed, that amongſt us there are no *Clements*, no *Barrants*, no *Chatels*, no *Ravaillacs*: for [p] *who can ſtretch forth his hand againſt the LORDS anointed, and bee guiltleſſe?*

n Pſal. 37. 5, 6.

o 1. Sam. 24. 18. 1. Sam. 26. 21.

p 2. Sam. 26. 9.

X. How often hath the Church beene afflicted, ſtormed, forſaken of all creatures, deſtitute of all helpe, of all counſell, of all comfort; and he, he alone hath come on a ſudden, and both comforted and delivered her? He prophecied by *Daniel*, that under the perſecution of *Antiochus*, his people ſhould be brought to ſuch extremity,

that [q] *none should helpe them.* What then? shall they perish for want of helpe? It followeth in the next chapter, [r] *And at that time shall* Michael *stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall bee delivered, every one that shall be written in the book.* Who is this *Michael?* who but our Lord Iesus Christ, called elsewhere, [f] *the Prince of the host of the LORD?* If all the Angels of heaven, if all the men of the world should stand still with their armes crossed, if all the creatures should withhold their helpe from us, our *Michael* saith unto us, [t] *All power is given unto me in heaven and in earth: and loe, I am with you alway, even unto the end of the world.* Though he be [v] highly exalted, though he have a Name which is above every name, though he [x] *be king of all the earth,* and that *at his Name every knee must bow, of things in heaven, and things in earth, and things under the earth*; yet he is our high Priest, and beareth us into the most high and inmost heavens, yea weareth us as an ornament upon his shoulders and upon his breast, and, as the Apostle saith, [y] *is not ashamed to call us his brethren.*

When all things seeme to be desperate, and past hope of recoverie, when the faithfull are nothing but a skeliton, but a carcasse [a] *of dry bones*, as the people of Iuda was in the captivitie of Babylon, if it please him to speak the word onely, they shall come together againe, bone to bone; they shall live, rise again, and be a great Army. Hee hath by his word done things greater and more wonderfull. By his word he hath made heaven & earth: by his word he heaped plagues upon plagues, while they had destroyed *Pharao* and his people: they that are sicke, cry unto him, [b] *he sendeth his word & healeth them.* [c] By his word onely he cured one sicke of the palsie, and the woman diseased with an issue of blood. By his word onely he quieted the winds, calmed the roaring seas, rendred

sight

q Dan. 11. 45.
r Dan. 12. 1
f Iosh 5. 14, 15.
t Mat. 28. 18, 20.
v Phil. 2. 9, 10.
x Psal. 47. 7
y Heb. 2. 11
a Ezech. 37. 2, &c.
b Psal. 107 7.
c Mat. 9. 6, 20, 22.

ſight and light to the blind, raiſed the dead. By his word onely he reſtored his people to the land of Canaan. By his word, he ſaveth the Church. By his word, by his onely power and good will, without any viſible and knowne meanes, he hath given peace to the Churches of *France*: for when we were betrayed, and ſold by ſundry of our brethren, forſaken of many, purſued by a great armie, he was for us, and delivered us: Then wee ſung with thankſgiving the hundreth twenty and fourth Pſalme.

XI. There is yet another kind of deliverie which commeth immediately of God, and is moſt wonderfull of all. How he delivereth us by the ruine of our enemies; how by death he giveeh us life, wee ſhall heare in the next Sermon: but that hee delivereth us, when to mans opinion we are overcome, it is a paradoxe to the world, and yet a moſt certaine and verified truth in the Church. In the ſecond and third of the Revelation, many excellent promiſes were made *to him that overcommeth*. When the perſecutions were moſt fervent and frequent, and many were put to death for Chriſts ſake: then they were exhorted to fight, to ſtand faſt; and when they ſtood faſt, it is ſaid that they overcame. It is written of Chriſts two witneſſes, that [d] *the beaſt ſhould make warre againſt them, and overcome them, and kill them.* It is alſo written of [e] thoſe which ſtood before the throne, that they *came out of great tribulation*, and yet *had palmes in their hands*. They *came out of great tribulation*, they were vanquiſhed: *they had palmes in their hands*, they were vanquiſhers. Evē as [f] the Apoſtle ſaith out of the forty fourth Pſalme, *For thy ſake we are killed all the day long, wee are accounted as ſheepe for the ſlaughter*: then we are ſubdued and ſurmounted. Yet he addeth, *Nay, in all theſe things we are more than Conquerors, through him that loved us.* This is very ſtrange: we are overcome by our enemies when they ſlay us; and yet at that ſame time we are overcommers.

d Rev. 11. 7.

e Rev. 7. 9, 14.

f Rom. 8. 36, 37.

How shall we reconcile this contrarietie? ye will all grant, that the Generall of an Armie, fighting against his enemies, whatsoever dammage and harme hee causeth and procureth unto them, preuaileth not, but rather is overcome of them, if still they keepe fast that wherefore he fighteth, and which he hoped to pull away from them by violence. So it is with us. The divell, great Generall of the world, stirreth up against us the armies of *Gog* and *Magog*, all the fiends of hell, all the wickednesse of the earth, not to torment us, to spoyle us of our goods, to kill us, for neither is hee covetous of our goods, nor enemy to our persons, which hee loveth when we are like to himselfe; but by such racking, spoyling, killing, to wring out of us a denying of our religion, and so to separate us from the love of God, and make us to lose our salvation which is in Christ. When then we hold fast the shield of faith, wherewith we quench all the fierie darts of the wicked, when we remaine faithfull unto death, when in the midst of our greatest anguishes, and of most exquisite deaths, we challenge, and defie all our enemies, and cry to them all, g *Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* I say that we are Conquerours, and Satan with all his brood is conquered.

g Rom. 8. 35.

XII. A few examples will make this truth more cleer. We have already spoken of *Iob*, out of whose mouth the divell by so many tentations could not wring one evill word against God, as he intended: who then was victorious? Satan or *Iob?* surely *Iob*, who stood fast in the place of combate, when Satan fled, and was no more seene.

The example of *Shadrach, Meshach, and Abednego* is no lesse wonderfull. The divell put in h *Nebuchadnezzars* heart to set up, in the plaine of *Dura*, in the Province of Babylon, an image of gold, whose height was threescore cubits,

h Dan. 3.

cubits, and the breadth thereof sixe cubits, to call to the dedication of that Idol the Princes, Governours, all the Rulers of the Provinces, to dedicate it with the melodious and most pleasant sound of the Cornet, Flute, Harp, Sackbut, Psalterie, Dulcimer, and all kinds of musick, to command to all peoples, nations, and languages there present, to fall downe and worship it at what time they should heare the consort of musicke; to adde to this command a most fearefull threat, that *whosoever fell not downe and worshipped, should the same houre bee cast into the midst of a burning fierie furnace.* For whom was made all this pompe, all this glorious shew? for whom did the instruments of musicke sound so sweetly? for whom did the furnace burne so exceedingly? For these three onely: for the divell knew that all the rest of the Kings subiects would obey, and worship the image. Ye see a combate very difficult, ambushes most dangerous, a gulfe profound, a bottomlesse pit, a downe-right pitch on both sides, pleasure and feare; the delectable harmonie of all kinds of musick, to allure the simple ones; the frightfull sight of a burning furnace, to appall and amaze the most inflexible and obdurate courages. See the event: there is nothing but obedience amongst all: All bow, all kneel, all worship; three onely stand upright, and kneele not. Whereupon they are accused by certaine Caldeans. The accusation is important: *There are,* say they, *certaine Iewes,* not thy naturall Subiects, but strangers, and thy slaves, *whom thou hast set over the affaires of the Province of Babylon,* preferring them to thy naturall Subiects, and the great men of thy countrey, even *Shadrach, Meschah, and Abednego: these men, O King, have not regarded thee.* These base and unthankefull fellowes have contemned and despised thee. What accusation could bee more cunningly plaited? but as many accusations, as many praises: As many crimes intended, as many commendations of godlinesse: the King frets, chafes, threatneth,

If

If, saith he, *ye fall not downe, and worship not the image which I have made, ye shall be cast the same houre into the midst of a fierie furnace, and who is that God that shall deliver you out of my hands?* As many threats, as many victories: as many beholders, as many witnesses of their triumphs. They fight alone, they vanquish alone, they triumph alone. And that which maketh their combat admirable, and their victorie glorious, after that all have yeelded, all have bowed their knees to the Idol, they stand firme, and stirre not. They dispute not with themselves; Loe, all the honourable, all the wise, all the rich men of the Realme, and all the people obey the King, what will men thinke of us, if we alone struggle and be stubborne? If we had gone formost to honour the Image, we might be called too forward: but if after so many thousands we yeeld to necessitie; if wee follow the multitude and the best sort, who can justly blame us? Moreover, if wee frame our wills to the Kings will, wee may releeve and further our brethren: whereas our obstinacy will make their bondage more grievous than it was. Such politicall considerations come not in their minds, farre lesse in their mouths: but they answer with a more than manly courage, *Our God whom we serve, is able to deliver us from the burning fierie furnace: yea, he is able to deliver us out of thine hand, O King: but if not, be it knowne unto thee, O King, that we will not serve thy gods, nor worship thy golden Image which thou hast set up.* O faith in God, O love to God, O constancy for God! The divell is confounded, the King is overcome, they triumph.

XIII. Reade the storie of the valiant courage of *Eleazar*, one of the principall Scribes in the dayes of the blood-thirstie Tyrant *Antiochus Epiphanes*: [i] He was besought by the Kings officers, for the old acquaintance they had with him, *to bring flesh of his owne provision, such as was lawfull for him to use, and make, as if he did eate of the flesh taken from the sacrifice commanded by the King, that in so*

[i] 2. Maccab. 6. 21, &c.

so doing, he might be delivered from death, and for the old friendſhip with them, finde favour. A friendly counſell, if yee conſider the men which gave it; but if ye conſider the intention of the divell who ſuggeſted it, a moſt violent aſſault, and craftie tentation: what ſo ſweet as life? what ſo deſirable as to ſave it, without any reall offence? what ſo plauſible, or at leaſt more excuſable, than to make a ſhew of an evill, which indeed thou doeſt not; to ſhun to be made a publike ſhew of the evill, which otherwiſe thou muſt ſuffer with ſhame and great torments? Fleſh and blood will ſay to *Eleazar*, that in this there was no ſinne: The Pope which giveth diſpenſe to the Papiſts of this Realme, to diſſemble and deny their Religion, will ſay that it was but a veniall ſinne, and of the number of thoſe which are moſt pardonable.

Eleazar led with another Spirit, even with [k] *the Spirit of the Lord, which is the ſpirit of knowledge, of wiſedome, of counſell, of might, and of the feare of the Lord,* ſaith not ſo: but *conſidering the holy Law made aud given by God*; *It becommeth not our age, ſaid he, in any wiſe to diſſemble, whereby many young perſons might thinke, that* ELEAZAR *being foureſcore yeeres old and tenne, was now gone to a ſtrange religion*; *and ſo they, through mine hypocriſie, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtaine to mine old age, and make it abominable: for though for the preſent time I ſhould bee delivered from the puniſhment of men, yet ſhould I not eſcape the hand of the Almighty, neyther alive nor dead: wherefore now manfully changing this life, I will ſhew my ſelfe ſuch an one as mine age requireth, and leave a notable example to ſuch as be young, to dye willingly and courageouſly for the honourable and holy lawes.* This ſeemed madneſſe and deſpaire to his Iudges, which changing the good will they bare him into hatred, and their meekneſſe into fury and rage, led him ſtraight wayes to the *Tympan*, which was a moſt cruell kind of torture; whereupon being ready to dye of the ſtripes which hee had re-

k Eſa. 11. 3.

ceived, *he groaned and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have beene delivered from death, I now endure sore paines in body, by being beaten; but in soule am well content to suffer these things, because I feare him.*

XIV. Reade also the storie of the cruell death and constancie[1] *of the seven brethren*, and their mother, at that same time. the Tyrant himselfe marvelled at their courage; for that neither the scourges and whips wherewith they were torne, nor the cutting out of their tongues, nor the mangling and maiming of all their members, nor the pulling off of the skin of their heads with the haire, nor the hot pannes and caldrons, wherein they were fryed, being yet alive, could compell them against the law of God to eate swines flesh. The eldest heire, worthy of the prerogative of the first-borne, answered to the Tyrants threats, to the Hangmans whips, and to all the tortures, *We are ready to dye, rather than to transgresse the lawes of our fathers*; and exhorted his brethren, as they exhorted him, to dye manfully for the law of God. And to make you know that this was not madnesse of mind, but faith, the second said to the King, *Thou, like a fury, takest us out of this present life, but the King of the world shall raise us up, which have dyed for his lawes, unto everlasting life.* So spake the third, so the fourth, and the rest: but the youngest was most wonderfull of all; for neither could the promises of riches and honours tickle him, nor the cruell torments which he had seene his brethren suffer, shake his constancie, but being encouraged by his most wonderfull mother, he cryed to the executioners, *Whom wait ye for? I will not obey the Kings commandement: but I will obey the commandement of the law that was given unto our Fathers by Moses.* So they dyed: so dyed last of all their marvellous mother, after that she had beene to them in stead of a Levite, or Priest, and had exhorted and comforted them with a most excellent speech concerning the resur-

1 2. Macc. 7

reſurrection : And therefore the Apoſtle aſcribeth their victorious conſtancie to their faith, ſaying, that *by faith they were tortured, not accepting deliverance; that they might obtaine a better reſurrection.* Heb. 11. 35.

XV. The Chriſtian Church aboundeth in ſuch examples of moſt wonderfull victorie againſt the fleſh, the world, and the divell. In it this is to bee admired; that men wch may live in honor by denying Chriſt, chooſe ſhame and diſhonor, preferre torments to eaſe, ſorrow to joy, paine to pleaſure, death to life, kiſſe the poſtes and other inſtruments of their puniſhments, looke upon the torments with a cheerefull face, runne to the fires as joyfully as worldlings doe to a bridall feaſt, and not onely rejoice, but alſo [m] *glorie in tribulations*; which is the higheſt degree of pleaſure and joy. m Rom. 5. 3

Steven ſtopping his eares to the murmuring of the people, which like a ſwarme of Hornets and Waſpes made a humming noiſe about him, ſhutting his eyes to the ſtones wherewith they were armed to fell him, and overcomming by faith the horrors of death, [n] *looked up ſtedfaſtly into heaven*, and *ſeeing* there *the glory of God, and Ieſus ſtanding on the right hand of God*, cryed with a triumphing voice, *Behold, I ſee the Heavens opened, and the Sonne of man ſtanding on the right hand of God.* Neither could their ſhowting, nor the ſtones which hayled upon him, ſtay him to kneele downe, and to call upon God, both for himſelfe and for them. n Act. 7. 55 56, 59, 60.

XVI. If ye ſearch the Eccleſiaſticall hiſtories of the Martyrs of the primitive Church and of ours, the examples of ſuch victories are infinite. *S. Ignace* Biſhop of Antiochia hearing the roaring of the hungry Lions, and ſeeing them ſtretching foorth their clawes to teare him, and opening their throats to devoure his fleſh, cryed with a loud voice, [o] *Becauſe I am Chriſts wheat, now ſhall I be ground with the teeth of beaſts, that I may bee found to bee the pure bread of God.* o *Iren adv. hæreſ. lib. 5.*

p *Euseb. hist. Eccl. lib. 4. cap. 15.*

p *Policarpe* Bishop of Smyrna answered to those which now intreated him with many promises, now importuned him with threats, to call the Emperour *My Lord*, and to deny Christ to bee his Lord; *I have served him fourescore and six yeares, and he hath never done me any harm, how then should I curse my King, which hath saved me?*

q *Tert. Apologet. c. 1. & 46. & 49.*
r *Iust. Mart. Apol. 1.*

q All the Christians, when they were condemned gave thanks, as for a great benefit. r *Lucius* thanked *Vrbicius* which had condemned him to die for Christs sake, *because*, said hee, *being delivered from evill masters, I am going to my Father the King of heaven.*

f *Gregor. 1. hom. 3. in Euang. tom. 2.*

Amongst all, is wonderfull the constancie of *Felicitas*, a Widow of Rome, & like unto that of the Mother and of the seven children, of whom I have already spoken; for she also had seven sonnes. f Other mothers fear lest their children die before them: She feareth lest her sons live after her: She converted them to Christ: being taken with them, shee confirmed them in the confession and faith of Christ. *Publius* the Governor of the towne, with faire words sought to entice her: Have pittie, saith he, of thy selfe, at least pittie these thy seven sonnes. After, with rough words, hee thought to astonish her: But she, having in a womans body a mans breast; *Neither*, saith she, *are thy promises able to tickle mee, nor thy threats to terrifie mee*. And chooSing rather to looSe all her Children, than to see them looSe Christ; of a mother shee became a Preacher unto them: and after she had seen them all glorifie the Lord Iesus by their death, the love of Christ surmounting in her the griefe which she received of her orbitie, she went also with drie eyes, a laughing countenance, and a most heroicall courage, to the place of execution, and received there the crowne of Martyrdome. And therefore as Christ said of *Iohn Baptiste*, that

t Mat 11 9

t *he was a Prophet, yea more than a Prophet*; so may wee say of her, that she was a Martyr, yea more than a Martyr. Consider the tender love of a mother, and ye shall confesse

feſſe that the death of each of her ſonnes was a martyrdome unto her. She was then ſeven times Martyr in her ſeven ſonnes, and the eighth time in her own perſon.

After I have ſpoken of ſuch a woman, ſhall I goe back to men? Shall I ſpeak of [v] *Attalus*, one of the Martyrs of *Vienne* in France, in the time of *Antonius Verus*, the yeare of Chriſt 178. who, being ſet in a burning chaire of iron, preached to the Romanes, as if he had bin in a pulpit; teaching them what God is, reproving their cruelty, maintaining the innocencie of Chriſtians, and ſaying, *This which you do, is eating & ſwallowing of mens fleſh; but we eate not mens fleſh, neither doe we harme to any man.*

Shall I forget *Laurentius* Deacon of the Church of Rome, who being laid upon an iron grate, and a ſlow burning fire under it, that he might feele his death, *This ſide*, ſaid he, *is inough roſted, turn me upon the other:* which being done after ſome ſpace, he ſaid againe to the Governor; [x] *Now both ſides are well roſted, come, eate, and try which is ſweeteſt, raw or roſted.*

It was a common thing to all Chriſtians in thoſe dayes, [y] when the hangmen would hale them violently to the Temples of their Idolls, when the Iudges would command them to bow downe to the Altars, and to worſhip the Idols, if they had hands and feete free, to breake the Images, fling away the Cenſers, trample on the ſweete ſmelling incenſe: and if they were bound, they would puffe at the Temples, ſpit at the abominable Images, with great contempt; wagg their heads at all the diabolicall ſuperſtition. All this did the holy woman and couragious Martyr [z] *Eulalia:* She did more; ſhee ſpat upon the Governors face, who by all kind of moſt cruell torments, went about to conſtraine her to idolatry. And this puffing and ſpitting at the onely naming of the falſe religion, was moſt uſuall in thoſe dayes among the brethren. O Faith! O Courage! O Victorie! O gods of wood, of ſtone, of metall!

v *Euſeb. hiſt Eccleſ. lib. 5. cap. 1.*

x *Prudent. in hymno. Cocium devora, Et experimentū cape, Sit crudum an aſſum ſuavius.*

y *Tertull. de Idolat. cap. 11. Quo ore Chriſtianus thurarius ſi per Templa tranſibit, quo ore flumantes aras deſpuet, & exſufflabit, quibus ipſe proſpexit.*

Minut Felix. deos deſpuūt: rident ſacra.

z *Prud. in Martyrio Eulalia. Martyr ad iſta nihil, ſed enim*

I fremit, inque tyranni oculos

Stataicit, ſimulacra dehinc.

Diſsipat, impoſitamq; molam Thuribulis pede proſubigit.

where is your Majeſtie! O Tyrants, where your power! O cruel Executioners, where is your fury! Loe, not men onely, but women, but young children contemne you, fight againſt you, overcome you.

XVII. Shall I paſſe under ſilence our own Martyrs? to begin with one of the firſt: even *Ierome of Prague*, condemned to be burnt quicke by the bloody councell of *Conſtantia*, How he ſtood before his paſſionate and ignorant Iudges without feare, not onely contemning death, but alſo luſting after it; [x] a Papiſt, which was an eye-witneſſe of all the actes of that Tragedie, relateth with admiration and praiſe. He went to death with a cheerfull countenance, & when hee came to the place of execution, he imbraced the poſt whereunto he was tied, & kiſſed it. Perceiving the hangman going behind his back to ſet the wood on fire, leſt he ſhould ſee it, he cried unto him, *Come here, come here, and kindle the fire before my face: for if I had dreaded it, I ſhould never have come to this place, which I might have ſhunned.* Then with a moſt holy & wonderful joy he ſung a Pſalm to God, which the fire and the ſmoake had much adoe to interrupt.

x *Poggius Florent. ep. 3*

Patricke Hammilton, a young Gentleman of Scotland, as he was going to the fire, by his words and lookes affrighted in ſuch ſort *Alexander Cambell*, a Dominican Frier his accuſer, that he became beſides himſelfe, and died madde.

George Baynam and Iohn Frith, Engliſhmen, imbraced & kiſſed their fagots, & *Laurent Sanders* imbraced with great joy the poſt whereunto the hangman was tying him, and ſaid, *O croſſe of my good Lord.*

In France *Steven Brun*, after that his Iudges had pronounced againſt him the ſentence of death, cryed with a loud voice, *My Iudges have condemned mee to live.* And *Iohn Baron*, being advertiſed by his Iudges, which had condemned him, to appeale from them unto the Court of Parliament, *Can ye not*, ſaid he, *bee content to have your owne*

owne hands defiled with my blood, but ye will have other mens hands polluted with it also? Amongst all, I admire most the peasant of *Lynri*, which meeting some prisoners condemned for the Religion, after he had asked and known of them the cause of their condemnation, leapt upon the chariot, and went to dye with them.

Above all, the victories of women are most wonderful: As the hangman was ready to put to death a loving couple of Martyrs, *Iohn Bayly* and his wife; the wife incouraged the husband, saying, *Sweet heart, have a good heart; for this day our marriage with our Lord Iesus shall bee accomplished.* The religious Gentlewoman *Graveron* called the day of her martyrdome, *the day of her marriage with Christ:* and seeing her companions refuse to give their tongues, because there was no such thing mentioned in their sentence, she being but a woman, resolved them, saying, *It is reasonable and fit, that the tongue which hath the priviledge to praise God, should also have the prerogative to leape first upon the Altar of burnt offering.* So *Claude Tierry*, called the halter which was put about her necke, *the Carkanet*, and the rope wherewith she was bound to the post, *the girdle of her marriage with Iesus Christ:* and therupon made a most excellent discourse of the spirituall marriage of the Lord Iesus with his Church, which begins here in the valley of death, and is consummated in the mountaines of spices.

O how pleasant a sight is it in the eyes of God, when a Christian buckles with griefe and paine; when he sets himselfe in aray against threats, punishments, torments; when he scoffingly ieasts at the dreadfull name of death, at the lowring countenance of the pitilesse hangman; when he holds up his libertie against Kings and Princes, and yeelds to none but to God, to whom he belongs; when, like a most glorious Triumpher and Conqueror, hee insults and triumphes over his Iudge who hath condemned him! For he which hath obtained that wherefore he fought, hath vainquished.

Minut Felix. Quam pulchrum spectaculum Deo, cum Christianus cum dolore congreditur, &c. Vicit enim qui quod contendit, obtinuit.

XIIX. There

XIIX. There is nothing difficile, where faith in God is; nothing dreadfull, where the love of God is; nothing dolorous, where true zeale to the glory of God is. As the light of the ſunne dimmeth all other lights; and as the heat of the ſunne cooleth all other heats: ſo the light of faith dimmeth that which worldly men call the light of reaſon. *Reaſon* ſaith, as the Proconſull ſaid to *Cyprian, Take time and adviſe: Faith* anſwereth, as *Cyprian* did, [a] *In Gods affaires no man muſt adviſe. Reaſon* ſaith, it is a ſweet thing to live: *Faith* ſaith, it is better to dye for Chriſt, than to live without Chriſt. So alſo the heat of love and true zeale, extinguiſheth the heat of moſt burning fires. When naturall ſenſe ſaith, it is burning; Love anſwereth, it is not ſo much as hot. Theſe are the victories of the faithfull in their moſt ſenſible torments: they are ſo raviſhed and tranſported by faith, with the love of their Saviour, that, as it were, it benummeth them ſo, that they heede not their paines, as if they were ſenſeleſſe: for [b] *whatſoever is borne of God, overcommeth the world: and this is the victory that overcommeth the world, even our faith.*

a *In rebus Dei non eſt deliberandum.*

b 1. Ioh. 5. 4.

XIX The Lord in his great mercy increaſe our faith, whereby in this furceaſing of outward enemies, we may fight valiantly againſt our inward and ſpirituall foes, which are more dangerous; cloſing our hearts to all the ſuggeſtions of Satan, to covetouſneſſe, to pride, to choler, to all the ticklings of filthy luſt: ſhutting our eyes to vanity, ſtopping our eares to calumnies, flatterers, all evill counſells, keeping our ſpirits, our ſoules, our bodies blameleſſe unto the comming of our Lord Ieſus Chriſt. That fighting ſo, we may overcome; overcomming, triumph; triumphing, receive the crowne of glory, and of immortalitie, which God hath prepared for us before the beginning of the world, through the precious merites of our LORD IESVS CHRIST, to whom with the Father and the Holy Ghoſt, bee all praiſe,

prayse, all glory, all honour, both now and for evermore. Amen.

SERM. VIII.

Of the manner and time of the righteous mans Deliverances.

ESAIAH. XXVI.

20. Come my people, enter thou into thy chambers, and shut thy doores about thee: hide thy selfe as it were for a little moment, untill the indignation bee overpast.

21. For behold, the Lord commeth out of his place to visite the inhabitants of the earth for their iniquitie: the earth also shall disclose her blood, and shall no more cover her slaine.

1. *THe Church, like unto the Phœnix, findeth life in death;*

2. *Because God, according to his promise in this text, reviveth her.*

3. *He saveth her often by flight, which sometimes is not lawfull.*

4. *At other times is lawfull and necessarie, and is commanded by God in this text, according to the literall sense;*

5. *Is also confirmed by the examples of godly men in the time of the old Testament.*

6. *In the new Testament, Christ himselfe hath commanded to flye in time of persecution.*

7. *And hath confirmed his commandement by his own example, the examples of his Apostles, and many other most constant and courageous Christians.*

8. *Flying prooved lawfull by three reasons.*

9. *Fleeing is not a forsaking and denying, but a confessing of Christ.*

10. *This text, in a figurative and allegoricall sense, is an exhortation to patience.*

11. *The first argument mooving us to patience, is the will of God.*

12. *The second, is his wisedome, whereby hee converteth all evills to the good of his Church.*

13. *The third is, the truth of his promises.*

14. *In the second part of this text, he promiseth that the persecution shall last but a moment.*

15. *He reckoneth the yeers, the moneths, the dayes, the moments of the affliction of his Church.*

16. *How affliction, which to us seemeth so long, is said to continue but for a moment.*

17. *Till that moment expire, we must relye upon the truth of Gods promise.*

I. AS of the ashes of the *Phœnix*, when it seemeth to be nothing but dust, groweth up another: So when the Church to mans iudgement is gone, lost, and past all hope of recoverie, when the persecuters say of her, that which the Traytor *Absalom*, and the treacherous Rebells that followed him, said of *David*, and the chiefe Priests, Scribes, and Elders of Christ, *Hee trusted on the LORD, that he would deliver him: let him deliver him, seeing he delighted in him.* Then, then God by a most excellent and wonderfull deliverance reviveth her, and maketh her to spring up againe more beautifull and glorious than she was before.

a Psal. 22. 8 Mat. 27. 43.

The third day of the Massacre of *Paris*, which was the Sunday, in the moneth of *August*, a bramble flourished in *S^t. Innocents* Church-yard: The Papists ran to gaze upon it, but could not tell wherefore, and how a dry thorne blossomed in harvest out of due time and season, except that some tooke it as a token, that God approoved their most unnaturall and savage crueltie: but the wisest and best sort remembring, that [b] *Aarons rod*, which was but a dry peece of wood, budded and blossomed, and yeelded almonds, when the Lord confirmed the

Thuan. lib. 53.

b Numb. 17. 8.

Priest-

Prieſthood in the houſe of *Levi*, and that the condition of the Church was repreſented unto [c] *Moſes* by a burning buſh, becauſe it is no more eſteemed in the world than a buſh of briars which the ſhepheards ſet on fire; ſaid farre otherwayes, that the blood of thoſe Innocents which was then ſhed, ſhould bee to the Church as the dew of heaven, or as the raine of the firſt and laſt ſeaſon, and make it to budde, to bloſſome, and bring foorth fruit yet againe more wonderfully and glorioufly than before: as it came to paſſe, againſt all hope.

[c] Exod. 3. 2.

II. For even then, God ſpake to many of his Saints, as he did to the Iewes in their tribulation, and commanded them to hide themſelves in their cabinets, untill the time of indignation were overpaſt, becauſe thē the Lord would come certainely, and puniſh all their perſecuters for their iniquity, and namely, the authors of ſuch blood-ſhedding, and ſo joyne with their overthrow, the deliverie of his Church. The remnant of the Church hid themſelves, the moment of the Lords wrath paſt, Gods enemies were deſtroyed, the Church was delivered, and ſtill flouriſheth and yeeldeth moſt excellent fruit, to the glory of the Lord our deliverer, and to the eternall ſhame and confuſion of our perſecuters.

Here is then a new matter to be handled, concerning the manner and the time of the Lords deliveries, which is ſet downe by the Prophet in three ſeverall points: The firſt is a commandement which God giveth to his people, ſaying, *Come, my people, enter thou into thy chamber, and ſhut thy doores about thee.* The ſecond is, how long they muſt lye hid after this manner: not for ever, not for a long time, but *for a little moment, untill the indignation bee overpaſt.* The third is the reaſon why they muſt lurke till then: becauſe then God will bee avenged of their enemies. *For behold the Lord commeth out of his place, to puniſh the inhabitants of the earth for their iniquity, &c.*

III. God ſpeaketh to his people by his Prophet, and

giveth them a moſt excellent counſell, *to enter into their cabinets and to ſhut their doores about them:* which if ye take litterally, is a counſell *of holy prudence*; if ye take it allegorically, it is a counſell *of godly patience*.

Chriſtian and holy prudence is the rule of the righteous mans actions, teaching him how to carry himſelfe in all occurrences of times, places, and perſons, and how to frame and fit unto them all his actions, privy and publike, domeſticall, civill, and religious. As in time of perſecution, it will teach him neither to be too timorous to forſake his vocation, whereunto God hath called him; nor yet too raſh, and foole-hardy to tempt God, by caſting himſelfe into unneceſſarie dangers, whereof the word of God (which *David* called [d] *a lampe unto his feete, and a light unto his path*) giveth both precepts and examples.

d Pſal. 119 105.

When we are aſſured, that God calleth us to confeſſe his holy Name, and to glorifie his Majeſtie, eyther by profeſſing openly his word, and preaching of it, or by ſuffering for it; then we muſt not aske, and farre leſſe take counſell, of fleſh and blood, but remember the commandement, [e] *Feare not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.* Worldly prudence will ſay: Theſe men to whom God ſendeth thee, are mighty and cruell, and will kill thee; therefore take heed to thy ſelfe, and flye. Sanctified prudence will anſwer; God which hath ſent me, is ſtronger, and therefore will I not flye. [f] *In the LORD put I my truſt: how ſay ye to my ſoule, Flee as a bird to your mountaine?* When God ſent *Samuel* to anoint *David*, worldly wiſedome anſwered in him, [g] *How can I goe? If Saul heare it, he will kill me.* God ſpake unto him againe, and confirmed him: then hee gave place to the commandement, and went. It ſeemeth, that *Amazia* gave a wiſe counſell to *Amos*, ſaying, [h] *O thou Seer, goe, flee thou away into the land of Iudah, and there eate bread*

e Math. 10. 28.

f Pſal. 11. 1.

g 1. Sam. 16. 2.

h Amos 7. 12, 13, 14, 15, 16.

bread, and propheſie there: but propheſie not againe any more at Bethel: for it is the Kings Chappell, and it is the Kings Court. Yet *Amos*, ruled by another Spirit, reiected it, and ſaid, *The LORD ſaid unto me, Goe, propheſie unto my people Iſrael*, that is to ſay, I will obey the Lord, and not thee. And therfore [i] *Ionah* yeelded too much to his own diſcourſe, and too little to Gods commandement, when, being ſent to *Niniveh*, hee tooke ſhipping to flee unto Tarſhiſh *from the preſence of the Lord*: which would have beene a foule fault in any private man inſtructed in the wayes of the Lord, how much more was it heinous in a Prophet? for who is ſo negligently and ſlightly imbrued with the knowledge of God, but hee will ſubſcribe to that ſaying of *David*, [k] *Whither ſhall I goe from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there: If I make my bed in hell, behold thou art there: If I take the wings of the morning, and dwell in the uttermoſt parts, even there ſhall thy hand leade me, and thy right hand ſhall hold me: If I ſay, ſurely the darkneſſe ſhall cover me: even the night ſhall be light about me: yea, the darkeneſſe hideth not from thee, but the night ſhineth as the day; the darkeneſſe and the light are both alike to thee.* *Ionah* learned by an experimentall knowledge this to be true, when the ſhip wherein he thought to flee from the preſence of the Lord, was unto him as a paire of ſtockes to hold him faſt.

i Ion. 1, 2, 3.

k Pſal. 139. 7, 8, 9, 10, 11, 12.

Therefore Chriſt, a more compleat patterne to imitate, and a more excellent preſident to follow than *Ionah*, [l] when his time was come to bee killed at Ieruſalem, reprooved *Peter*, and called him *Satan*, for diſſwading him from it. Likewiſe [m] *Paul* would not by any meanes be diſſwaded from going to Ieruſalem, though *Agabus* had propheſied unto him that the Iewes ſhould binde him, and deliver him into the hands of the Gentiles: whereof the reaſon was, that hee went thither [n] *bound in the Spirit*, that is to ſay, by particular revelation of the

l Mat. 16. 21, 22, 23.

m Act. 21. 11, 12, 13, 14.

n Act. 20. 22.

Spirit of the eternall and moſt wiſe God.

When we have ſuch a revelation, or by any other meanes are certified, that God will have us to remaine and confeſſe, then this precept of *Eſaiah*, of hiding our ſelves in our cloſets, is no wayes directed unto us, but rather this of Chriſt, o *What I tell you in darkeneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye upon the houſe tops.* Then we muſt not onely goe, but run with great cheerefulneſſe and alacritie, thorow flouds fires, ſwords, to obey Gods commandements, and ſay as *David* ſaid, p *I will run the way of thy commandements, when thou ſhalt enlarge my heart.*

o Mar. 10. 27.

p Pſal. 139. 32.

IV. But when we have no certain knowledge of Gods wil, & are ſo diſpoſed, that we may ſay with *S. Paul*, q *Chriſt to me to live, & to dy, is gain:* when, I ſay, we are reſolved to ſuffer all extreamities, and a thouſand deaths, rather than to deny him, then the practice of this commandement is not onely lawfull, but alſo neceſſarie: then not onely we may, but alſo ſhould trye, if hiding of our ſelves, and fleeing, be the meanes which God hath appointed to deliver us from the preſent evill of perſecution. God gave an expreſſe commandement to the people of *Iſrael*, r that none of them ſhould goe out at the doore of his houſe, untill the morning of that night wherein hee ſmote the firſt-borne of Egypt: The like commandement was given to *Rachab*, ſ that none of her family ſhould goe out of the doores of her houſe into the ſtreet, leſt they ſhould periſh in the deſtruction of the towne of *Iericho*. I confeſſe that wee have not any ſuch perſonall commandement directed unto us: but I ſay, that this generall commandement, *Come my people, enter thou into thy chamber*, &c. is ſufficient, and a good warrant for all Gods people, till he chuſe ſuch as pleaſeth him, and make them to know manifeſtly, that he will have them to bee publike Confeſſors and Martyrs, whereof they cannot make queſtion, if once they bee taken, and laid in bonds for Chriſts

q Phil. 1. 21.

r Exod. 12. 32.

ſ Ioſh. 2. 19

Christs sake: for then they must drinke the cup which the Lord setteth to their heads more gladly and courageously then *Socrates* did the Hemlocke. Till then they may convey themselves out of their enemies hands, by lurking in some hid and unknowne place, by fleeing, or any other way which is not unlawfull.

V. [t] *Rebeckah* advertised that *Esau* had vowed to slay *Iacob*, counselled him to flee to *Laban* her brother, and he did so. [v] *Moses* knowing that *Pharaoh* sought to slay him, *fled from the face of Pharao, and dwelt in the land of Midian*; not forsaking his calling, but waiting till God gave him a more cleere declaration of his will thereupon: which after he had received, he returned into Egypt, nothing dreading the feare of *Pharao*, and of all his Court. How often did [x] *David* flee from place to place, to shun the wrath of his King, and the conspiracy of his owne sonne, not for lacke of courage, but though godly prudence and fore-seeing advisednesse? *David* which had the promise of the kingdome of Israel, fled: *David* which knew that his kingdome could not be taken from him, fled: Oh how many excellent Psalmes did he make at those times! wherby ye may know, that he mistrusted not the truth of Gods promise, yet would not tempt him, by trying of his power. [a] *Elijah*, which by his prayers shut the heavens, and it rained not upon the earth by the space of three yeares and sixe moneths: [b] *Elijah*, which raised from death the widdowes sonne of Sarepta: [c] *Elyah*, which brought fire from heaven upon the Kings Captaines and their fifties: That wise, godly, and wonderfull Prophet, when he was threatned by *Iezebel*, [d] fled he not for his life to *Beersheba in Inda*, and from thence to the wildernesse? At that time [e] *Obadiah*, hid he not an hundred men of the Lords Prophets, by fifty in a cave, when *Iezebel* sought them, to kill them? what can bee said against those holy Fathers, w[ch] in the time of the cruel persecuter *Antiochus Epiphanes*, [f] *wandered in deserts, and in moun-*

t Gen. 27. 43.
v Exod. 2. 15.
x 1. Sam. 19. 22. 27. 2. Sam. 15. 14.
a 1. King. 17. 1. Iudg 5. 17.
b 1. King. 17. 22.
c 2. King. 1. 10. 12.
d 1. King. 19. 2, 3.
e 1. King. 18. 13.
f Heb. 11. 38.

mountains, and in dens, and caves of the earth, and, *of whom* the Apostle saith, that *the world was not worthy?*

VI. If any say, That such precepts and examples are of the old Testament, and should not bee fitted to Christians which live under the Gospell; I answer, That in the new Testament, the commandements are more formall, and the examples more frequent and inforcing.

Christ, gave hee not this expresse commandement to his Apostles, g *Beware of men*; and, *when they persecute you in this City, flee ye into another?* h Some say, that this cõmandement was temporall, & given to the Apostles onely, & for that time only whẽ they were sent to preach the Gospell *to the lost sheep of the house of Israel*, even as that other cõmandement in the beginning of the Chapter, i *Goe not into the way of the Gentils, and into any City of the Samaritans enter ye not*, wch is now abolished. True; the commandement forbidding to preach the Gospel to the Gentiles and Samaritans, is abrogated, but by another commandement, b *Goe ye into all the world, and preach the Gospell to every creature.* Tell us now where, how, and when the commandement of fleeing in persecution hath been recalled: And if it be not annulled by another commandement, why it should not stand for ever, as the rest doe which are in that chapter (that one of not preaching the Gospel to the nations, excepted)

What have they to answer to this other commandement, c *When ye shall see the abomination of desolation spoken of by* Daniel *the Prophet, stand in the holy place, (whoso readeth, let him understand) then let them which bee in Iudea, flee into the mountaines?* &c. Had the Apostles any thing to doe with it? Were they in Ierusalem when the towne was besieged? There were many Christians; to them it pertained, to it they obeyed, for d *this is the way to perfection, to doe that which God commandeth.*

But to come back to the 10. chapter of *Mat.* Said he to the Apostles only; or rather, hath he not said to the Apostles

g Mat. 10. 17, 23.
h *Tert. de fuga in persecutione cap. 6.*
i Mat. 10. 5.
b Mark. 16. 15.
c Mat. 24. 15.
d *Athan. Apolog. de fuga contra Arianos. Hic est hominum terminus ad perfectionem ducens, ut quod Deus iubet, hoc faciant.*

ſtles firſt, next to all Preachers of the Goſpell, and conſequently to all Chriſtians; [e] *Behold I ſend you forth as ſheepe in the middeſt of Wolves: Be ye therefore wiſe as Serpents, and ſimple as Doves?* What is that to *be ſimple as Doues?* It is to be harmeleſſe: what to be wiſe as Serpents? To keepe our ſelves from harme, and as it followeth, *to beware of men; when they perſecute us in one City, to flee into another.*

e Matt 10. 16.

What? are their eares ſtopt with incredulity, when this other commandement is read unto them, [f] *Give not that which is holy unto the dogs, neither caſt yee your pearles before ſwine, leſt they trample them under their feet, and turne againe, and rent you?* Is this a commandement of fleeing and of hiding of our ſelves? why not? why ſhall I remaine, but to walke abroad? Why walke abroad, but to confeſſe? I muſt not confeſſe before Epicureans and belly-gods: That were as if I ſhould caſt pearles vnto ſwine. Nor alſo before wickedly and cruelly diſpoſed men: That were as if one ſhould caſt that which is holy vnto doggs. What then ſhall I doe? I will put up the holy things, I will packe up my Pearles, and withdraw my ſelfe the moſt adviſedly I can, till the dirtie and muddie ſwine be out of the way, and the dogs leave off barking and biting: Or I will remove to ſome other place, and diſplay my Iewels there, to ſee and aſſay if I can finde a better market elſe-where. For Chriſt giveth us not commandements *of feare*, whereby we ſhould forſake our callings to ſave our lives, but *of holy wiſedome*, whereby we ſhould be carefull to ſave our lives, that at another time, or in another place, we may more commodiouſly and effectually practiſe our callings, and ſo goe backe to leape the better.

f Matt. 7. 6.

VII. Such commandements are not in the Church without moſt glorious precedents, and examples moſt worthy to be followed. Can we have any ſo perfect, ſo excellent, as of Chriſt himſelfe? Of him the Angel ſaid

to *Ioseph*, g *Arise, and take the young childe and his mother, and flee into Egypt, and be thou there untill I bring thee word.* h When he had shewne himselfe to be God by restoring the withered hand, *the Pharisees went out, and held a counsell against him, how they might destroy him : But when Iesus knew it, he withdrew himselfe from thence.* The inhabitants of Nazareth led him unto the brow of an hill, that they might cast him downe headlong: i *But hee passing thorow the midst of them, went his way.* In the Temple of Ierusalem, the Iewes tooke up stones to cast at him: k *But Iesus hid himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.* The chiefe Priests and the Pharisees tooke counsell to put him to death, after that he had raised *Lazarus*. l *Iesus therefore walked no more openly among the Iewes : but went thence into a countrie neere to the wilderneſſe, into a city called Ephraim, and there continued with his disciples.* Wherefore hid he himselfe? wherefore fled he? Becaus m *his houre was not yet come:* for when his houre was come, not onely he fled not, but n *knowing all things that should come upon him, went foorth*, and rendred himselfe to his enemies, which neither knew him, nor were able to take him. And where he fled untill his time was come, there he preached, healed the sicke, and did good to all men.

So when there was a great persecution against the Church at Ierusalem, the Christians o *were scattered abroad throughout the region of Iudea, and Samaria, and went everywhere preaching the word.* So *Paul* being at *Damascus*, & knowing that the Iews watched the gates day and night to kill him, p *The Disciples tooke him by night, and let him downe by the wall in a basquet.* So when he was q at *Iconium* with *Barnabas*, & knew that the Iewes & Gentiles, with their Rulers, had made an assault to use them despitefully, & to stone them: *they were ware of it, & fled unto Lystra.* So when in the uprore which *Demetrius* had raised against him at Ephesus, r *he would haue entred in unto the people,*

g Matth. 2. 13.
h Matt. 12. 13, 14, 15.
i Luk. 4. 30
k Iohn 8. 59.
l Ioh. 11. 54.
m Ioh. 2. 4. Ioh. 7, 6.
n Ioh. 18. 4
o Act. 8. 1. 4 Act. 11. 19, 20.
p Act. 9. 24, 25.
q Act. 14. 5, 6.
r Act. 19. 30, 31.

people; the Disciples suffered him not, and he followed their counsell. So seeing he could not stay there without great ieopardie,[f] he departed from thence, and went *into Macedonia,* and preached the Gospell there. So[t] perceiving that his enemies were resolved to doe him some mischiefe, he found a subtill, but lawfull policie to put them by the eares, and so escaped. So[u] advertised that fourtie naughty men had bound themselves under a curse, that they would neither eate nor drinke till they had killed him, he shunned that conspiracie by a most wise counsell. So[x] knowing the corruption of his iudge, he appealed unto *Cæsar,* not forsaking his calling, but desiring to live for his callings sake. So *S. Iohn* writeth, that[y] *the woman* which was delivered of a childe, *fled into the wildernesse:* And that ye may know that her flight was approved of God, it is said, that there *shee had a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes.*

So *S. Cyprian* seeing that the people cryed incessantly, [a] *Cyprianum ad Leonem, Cyprian to the Lyon,* withdrew himselfe from the furie of the people, and fled; not so much for his owne safetie, as for the peace of the Church. So *S. Athanasius* fled out of *Alexandria,* where the Emperour had sent to take him. So *Policarpus,* so *S. Chrysostome* by their flight saved the Pastors for their Churches, and the Churches for their Pastors. So *the Albigenses* fleeing the persecution in France, went through Germanie, Bohemia, and England, and planted there the knowledge of our Lord Iesus Christ. Of whom is this flourishing Church composed? Of strangers which have forsaken their owne countries, and commodities, and have sought in this Sanctuary securitie for their lives, and food for their soules, and of whom I may say truly, that God hath sent them before their distressed brethren, to save their lives; even as *Ioseph* said to his brethren,[b] *God sent me before you to preserve*

f Act. 20. 1.
t Act. 23. 6, 7.
u v. 17.
x Act. 25. 11.
y Rev. 12. 6
a *Cyprian. Epist.* 15.
b Gen. 45. 7.

ſerve you a poſteritie in the earth, and to ſave your lives by a great deliverance.

VIII. It is a naturall thing to all living creatures to provide for their owne ſafetie: Neither hath God, the author of nature, aboliſhed that naturall inſtinct in his Saints, but ſanctified it, directing them by his word and by his Spirit to doe lawfully and holily, that is to ſay, by good meanes and for a good end, that whereunto they are inclined by nature.

If they did otherwayes, might they not be iuſtly accuſed of tempting of the Lord their God, of preventing his providence, of ſeeking through vaine-glorie and oſtentation to be Chriſts Martyrs, when he craveth no ſuch dutie at their hands? *Peter* being too bold out of ſeaſon, denyed his Maſter. The reſt of the Diſciples which fled, and kept themſelves quiet, ſhunned that miſchiefe. For God bleſſeth rather a modeſt fleeing, than a preſumptuous abode. When *Peter* ruſht into *Caiphas* Hall, the Spirit of God left him: But when [c] he was hid with the reſt in a chamber, the doores being ſhut for feare of the Iewes, Ieſus came to them, and [d] the holy Ghoſt deſcended upon them. In *Cyprians* time, there was a kinde of heretiques, called *Circumcellions*, which ran every where ſeeking the martyrdome: and the Franciſcane Friers write of *Francis* their Patron, that he went *to Maiorka, Minorka,* and other places occupied by the Mahumetanes, deſirous to be killed for Chriſts ſake: But he returned as he went, becauſe none of thoſe miſcreants would debaſe themſelves to ſlay ſuch a calfe. Now what was that deſire, but giddineſſe, but raſhneſſe, but preſumption and vaine glory? A wiſe and experimented Pilot will never runne his ſhip upon the ſhelves and rocks: If the ſtorme drive him upon the dangers, then he ſheweth his courage and skill: So a modeſt man will not, to ſhew his courage, caſt himſelfe into the fire of affliction, and

drawe

c Ioh 20. 19.

d Act. 2. 1. 4.

draw upon himselfe unnecessarie evils: but if he be apprehended, if the glory of God, if the edification of the Church; if the necessitie of his calling binde him to suffer for Christs sake, then he will shew that when he lurked, courage was not wanting to his warinesse, but his warinesse ruled his courage, and commanded it to waite vpon the Lord. Hee which seeketh enemies wilfully and rashly, is a seditious and factious fellow: But he which hath enemies, and seeketh them not, which is persecuted without cause, or for Gods cause; Hee which cannot shun them, nor have peace with them, except he forsake his station, denie Christ, scandalize the Church, and then chuseth rather an honest and glorious death, than a dishonest life, is the truly wise and courageous man. Therefore [e] *Cyprian* warned his Church to be warie, that they offered not themselves to their enemies; but if they were taken, to confesse constantly.

e *Cyprian. Epist.* 83.

3.

Wherein there is also a dutie of Charitie which we owe to our enemies. For howsoever not onely it is not an ill thing, but rather a most glorious thing, and a [f] gift of God to suffer for Christ, and to be his Martyr, [g] as the Martyrs themselves acknowledged, when they thanked God for that honour: [h] yet notwithstanding we must not give any occasion to our enemies, to heape sin upon sin, by shedding of our innocent bloud, which we should doe if we prevented their malice, going to them when they seeke us not, or betraying our selves to them when they cannot finde us, and crying, Here, here I am, come, racke, kill, hang, burne, as the *Circumcellions* did; Wherein also we should become wilfull murtherers of our owne selves, for there is no great difference betweene killing of our selves, and provoking other men to kill us.

f Phil. 1. 29.

g *Euseb. hist. Eccles. lib. 4. cap. 15.*

h *Clemens, Alexandr. lib. 4. Stromatum.*

IX. Neither should we be much moved with the reviling of those which cast in our teeth, that by fleeing

we deny Christ, and so fall into the pit whereof he hath forewarned us, saying, [i] *Whosoever shall denie me before men, him will I also denie before my Father which is in heaven:* [h] *And he that taketh not his crosse, and followeth after mee, is not worthy of mee.* For such preachers of magnanimity and constancie, are either enemies, or of our owne folkes.

i Matth. 10. 33.
k ver. 38.

If *enemies*, answer as [l] *Athanasius* did to the Arrians: Ye are forsooth scandalized, because we flee the persecution. Lay your hands to your hearts, and confesse that ye are sorie and much discontented, that we have prevented your malice, and by our flight have hindered the intention ye had to kill us: If we doe ill to flee, ye doe worse to persecute us: Leave off to seeke our lives, and we shall leave off to flee for the safetie of our lives. For what is our fleeing, but a testimonie of your persecution?

l *Athanas. Apolog. de fuga.*

If *friends*, take heed that they preach not against fleeing, because they would be glad that all remained to deny Christ, as they are resolved to doe, rather then to lose their commodities: It is not good to tempt God. Many which tarry at home, goe to the Masse, lest they should beare Christs crosse, and fall into that inconvenience whereof they will seeme to be affrighted for us: But he that fleeth, leaving his goods and all that he hath among his enemies, forsaking his friends for Christs sake, seeking with a thousand incommodities, libertie of conscience among an unknowne people, hath a most heavy crosse upon his shoulders, and not onely denyeth not Christ, but maketh knowne to all men his faith in him, his love to him, his zeale for him. And therefore the ancient Church called such men *Confessors*, whereas the persecutors, and hypocrites, call them *Denyers*. If they were willing to deny, would they flee? would they leave their goods, forsake their friends, hazard their lives to deny? Wherefore flee they? because they shun all

all occasions whereby they may be compelled through the weakenesse of the flesh to denie Christ, and seeke else-where, with losse of goods, danger of their lives, much griefe and anguish of minde, among men of an unknowne tongue, whose conditions, fashions, customes are contrarie unto theirs, libertie to confesse him; resolved not onely to flee, but also to die, rather then they should renounce that faith, that hope, that confidence which they have in Gods mercies, and in Christs merits. For as *Chrysostome* saith, [m] *The Christian mans life should bee full of blood, not by shedding of other mens blood, but by a strong resolution to shed his owne blood for Christ, when it shall be needfull.* Hee that is thus disposed, is not led with [n] *the Spirit of feare*, as our enemies, hypocrites, and ignorantly zealous brethren say, but with *the Spirit of power, of love, and of a sound minde*; The occasions will teach him, when Gods will is that he flee, when that he stay to die: Therefore wee should pray one for another, as *Paul* did for *Timothie*, [o] *The Lord give thee understanding in all things.*

m *Chrysost. ad popul. Antiochen. homil. 67.*
n 2. Tim. 1. 7.
o 2. Tim. 1. 7.

X. If these words be taken in a figurative and allegoricall sense, then, as I have said, they are an exhortation to patience, like unto many others, which ye reade in the Psalmes, and in the Prophets. *David* saith, [p] *Be silent to the Lord, and waite patiently for him.* *Esaiah* said to the Iewes, [q] *In quietnesse and confidence shall be your strength.* Ye reade in the Lamentations of *Ieremiah*, [r] *It is good that a man should both hope, and quietly waite for the salvation of the Lord: It is good for a man that he beare the yoake in his youth: Hee sitteth alone, and keepeth silence, because hee hath borne it upon him: Hee putteth his mouth in the dust, if so be there may be hope.* Which figurative manner of speeches are thus set downe else-where in proper words, [s] *In your patience possesse ye your soules: ye have need of patience, that after yee have done the will of God, ye might receive the promise.*

p Psal. 37. 7
q Isaia. 30. 15.
r Lament. 3. 26, 27, 28, 29.
s Luk. 21. 19.
t Heb. 10. 36.

But

But the Spirit of God useth such figurative speeches in this matter, because they are very popular, and most fit to expresse the nature of patience: for because the people was to be led captive into Babylon, and to be inthralled there the space of threescore and ten yeeres, the Prophet sheweth them what they must doe then. For as they that traffique by sea, when they see the storme comming, saile to some haven, and anchor there untill the storme be past; or as the people of Israel, when the Angell of the Lord destroyed the first borne of Egypt, and *Rahab* at the sacke of Iericó, kept themselves quiet in their houses, the doores being shut: So, saith the Prophet, must ye doe in the great and heavy storme of affliction, which is to come upon you: Enter into your chambers, shut the doores about you, hide your selves there, let none goe foorth, haste to the haven of salvation, lest ye perish. What chambers, what havens are these? Can there be any so sure and safe as God himselfe, of whom, and to whom *David* saith, [v] *O how great is thy goodnesse, which thou hast laid up for them that feare thee; which thou hast wrought for them that trust in thee before the sonnes of men! Thou shalt hide them in the secret of thy presence, from the pride of man: thou shalt keepe them secretly in a pavillion, from the strife of tongues.* And therefore applying this to himselfe, he said, [x] *Hee that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty: I will say of the Lord, He is my refuge and my fortresse, my God in whom I will trust.* For, [y] *the Name of the Lord is a strong tower: the righteous runneth into it, and is safe.* After the same manner, and in the same sense, *Habacuc* said, [a] *I will stand upon my watch, and set mee upon the tower, and will watch to see what he will say to me.* These things were then spoken, but they belong to all ages, and are to us this day examples and instructions, to relye upon God in our tribulations with patience, and quietnesse of mind.

v Psal. 31. 19, 20.

x Psal. 91. 1, 2.

y Pro. 8. 10

a Hab. 2. 1.

XI. Many

XI. Many are the reasons which should moove us to a most humble and quiet subiection of our spirits, without fretting of our selves, without murmuring, when we are afflicted, and they which afflict us, prosper: but especially there be foure: The first is taken from *the will of God*; the second from *his wisedome*; the third from *his truth*; the fourth from *his iustice*.

The first thing we must looke unto in our afflictions, is *the will of God*. For as *Ieremiah*, after the destruction of Ierusalem by the Babylonians, and burning of the Temple to ashes, with-drew his eyes from the earth, & lifting them up above all the visible heavens, settled them upon God, and asked, [b] *Who is he that saith, This is come to passe, and the Lord hath not commanded it? evill and good, proceedeth it not out of the mouth of the Lord?* so must wee all thinke, so must we all speake. The wicked prosper, because it is Gods will: we are oppressed, because it is Gods will. Our master and Doctor hath taught us both by precept, and by example, to thinke and to speake so. Hath he not commanded us to pray, *Thy will be done?* It is his will, that we be so unworthily vexed and tormented. [c] *Are not*, saith he, *two sparrowes sold for a farthing? and one of them shall not fall on the ground without your father? but the very haires of your head are all numbred.* As if hee had said, Farre lesse shall any evill befall you without the will of your Father. Therefore he submitted himselfe unto his Fathers will, when he was to dye for us sinners, saying, [d] *Not as I will, but as thou wilt*; and commanded *Peter*, which drew the sword to defend him, to put up his sword into the sheath, with this reason, [e] *The cup which my Father hath given me, shall I not drinke it?* So he said to the Disciples going to Emmaus, [f] *Ought not Christ to have suffered these things, and to enter into his glory?* why ought he? because forsooth it was the will of God.

In this meditation, we must not onely say of God, as *Nebuchadnezzar* did, that [g] *he doth according to his will in*

b Lam. 3. 37, 38.

c Math. 10. 29, 30.

d Mat. 26. 39.

e Ioh. 18. 11.

f Luk. 24, 26.

g Dan 4. 35.

the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou? but acknowledge alſo with the Apoſtle, that h *his will is good, acceptable, and perfect*, and therefore moſt worthy that our wills be offered up in a burnt ſacrifice unto it. This was the ſhield wherwith that i *moſt worthy atchiever of the victories of God*, that rare and wonderfull patterne of patience, extinguiſhed all the fierie darts, which eyther by the loſſe of his goods, or by the death of his children, or by the ſtinking and filthy ſores of his body, or by the chiding of his wife, or by the contempt of his ſervants, or by the uncourteous and churliſh comforts of his friends, or by affrighting dreames the divell threw at him. He repelled them all with this one word, k *Bleſſed be the name of the Lord.* So the brethren knowing that the will of God was, that *Paul* ſhould goe up to Ieruſalem, and be there bound, and delivered into the hands of the Gentiles, ceaſed to diſſwade him, ſaying, l *The will of the Lord be done.* For God is a Father: neyther would it be his will that we ſhould be afflicted, except it were for our good. We ſing firſt, m *Prayſe the LORD, for the LORD is good.* Then we adde: *For I know that the LORD is great, & that our LORD is above all gods: whatſoever the LORD pleaſed, that did he in heaven, and in earth, in the ſeas, and all deepe places.* This then is the firſt reaſon to moove us to patience: It is the will of the Almighty God, who to us is a loving Father, that we be toyled and hurryed with many afflictions: and we owe all ſubmiſſion, all obedience to his will.

h Rom 12. 2.

i Tert. de patientia. ca. 14. operarius ill. victoriarum Dei.

k Iob 1.21

l Act. 21. 14.

m Pſal. 135 3,5,6.

XII. Is he onely Almighty, and all good? Is he not alſo *All-wiſe?* Doubtleſſe he is. Hath he not made light to ſhine out of darkeneſſe, benediction to ſpring out of malediction, life to riſe out of death? He bridleth the unbridled affections of men, he ſetteth in order all their diſordered actions: when they fight againſt his will, he doth his will, not in them, but by them. The Scribes and Phariſees

Phariſees with the Prieſts conſpire againſt Chriſt: *Iudas* ſelleth him: *Pilat* condemneth him: the ſouldiers crucifie him: how many divers intentions, how many diſagreeing ends of theſe wicked men in the tormenting of one man? God the great and experimented Phyſician, maketh of all theſe ſinnes a moſt excellent antidote againſt ſinne; of all theſe poiſons, a ſoveraigne and ſingular medicine for the health of the ſoule. When the wicked perſecute the Church, their mind is to deſtroy it for ever: but God, by the perſecutions, chaſtiſeth the ſecuritie, tryeth the faith, exerciſeth the patience of his children, and ſetteth forth his owne glory in their delivery, as ye have heard in the fourth Sermon. He hath ever done ſo, hee will doe ſo unto the worlds end: and therefore let us in all our heavy diſpleaſures rely upon his wiſedome, as it is written, [n] *Commit thy way unto to the LORD: truſt alſo in him, and he ſhall bring it to paſſe:* Then our owne experience ſhall inforce us to confeſſe, that [o] *we know that all things worke together for good to them that love God, to them who are called according to his purpoſe.* So in Gods wiſedome we have a ſecond reaſon to move us to patience.

n Pſal. 37.5

o Rom 8. 28.

XIII. Thirdly, we ſhould ever ſet before our eyes his truth, which is more firme and conſtant than heaven and earth, and all things that are therein: men may be diſloyall and falſe. But [p] *if we beleeve not, yet he abideth faithfull, he cannot deny himſelfe.* He is [q] *the ſtrength of Iſrael, he will not lye, nor repent: for he is not a man, that he ſhould repent.* He hath wiſedome to foreſee the events before he promiſe: he hath power to performe whatſoever he promiſeth: he is goodneſſe it ſelfe, and therefore he will throughly fulfill all his promiſes. [r] *For as the raine commeth downe, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may give ſeed to the ſower, and bread to the eater: So,* ſaith he, *ſhall my word be that goeth foorth out of my*

p 2. Tim 2. 13.

q 1. Sam. 15.29.

r Eſa. 55. 10, 11.

mouth: it shall not returne unto me voyd, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

XIV. Wee have his promise in the second part of our text: for when he biddeth us *hide our selves as it were for little moment, untill the indignation be overpast:* he implyeth in the commandement a most comfortable promise, that the affliction of the Church shall last but for a moment; which being expired, his indignation shall overpasse, and the Church shall be delivered. This promise, and the exhortation grounded upon it, is very formall in *Habacuc*, where God speaketh after this manner: [f] *The vision is yet for an appointed time: but at the end it shall speake, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry.* The promise is, that the vision, the prediction concerning the deliverance of the Church, hath *an appointed time*; which being expired, God will fulfill it: the exhortation is, Therefore waite upon it: This time is not a long time: it is but a moment. [t] *For his anger endureth but a moment: In his favour is life: weeping may endure for a night, but ioy commeth in the morning:* as *David* saith in the thirty Psalme. Yee have the like promise in the fiftie and fourth chapter of *Isaiah*: [v] *For a small moment have I forsaken thee, but with great mercies will I gather thee. I have hid my face from thee for a little, in the moment of wrath: but with everlasting kindnesse will I have mercy on thee, saith the LORD thy redeemer.*

f Hab. 2. 3.

t Psal. 30. 5

v Esa. 54. 7, 8.

XV. Here then wee have solid comfort, and a soveraigne remedy against impatience in tribulation. [x] *For the rod of wickednesse shall not rest upon the lot of the righteous: lest the righteous put foorth their hands into iniquity:* we heare the promise, and howsoever wee beleeve it, we thinke the time to be very long, and wee cry, as *David* often in the Psalmes, *And thou Lord, how long?* for one houre of affliction is more sensible unto us, than a yeare of prosperitie. Therefore God [y] *knowing our frame, and remembring*

x Psal. 125. 3.

y Psal. 103. 14.

bring that we are but dust, speaketh unto us according to our hearts desire, and telleth us, that hee hath a time appointed for our deliverance, whereof he keepeth a most exact reckoning, and shall not lose the least parcell thereof.

[a] *To every thing there is a season, and a time to every purpose under the heaven.* A time to be afflicted, a time to bee delivered: the time of affliction is to some shorter, to some longer. To *Noah* and to his family in the Arke,[b] it was of one yeare and tenne dayes. To the people of Israel in Egypt,[c] *four hundred years.* To the Iews in Babylon, [d] *seaventy years.* To the woman diseased with the bloody [e] issue, *twelve yeares.* To the impotent, whom the Lord cured at the poole of Ierusalem,[f] *thirty and eight yeares.* To the woman delivered of her child to bee fed in the wildernesse,[g] *a time, and times, and halfe a time*, which are three yeares, and an halfe. To *Moses* to be hid [h] *three moneths. Hosea*, speaking of the time of Gods deliveries, saith,[i] *After two dayes will hee revive us: In the third day will he raise us up, and we shall live in his sight.* [k] *Lazarus* was in the grave *foure dayes*: [l] The Lord was put to death, and buryed, and rose again *the third day.* Hee advertised the Church of Smyrna, that shee should have tribulation [m] *tenne dayes.* He spake of his houre, when hee said to his mother, [n] *Mine houre is not yet come.* Hee said to his Disciples, [o] *A little while, and ye shall not see me, and againe a little while, and ye shall see me.* In our text God speaketh of *a little moment. David* saith, [p] *Yet a little while, and the wicked shall not be.* The Apostle saith, that [q] *our affliction is light*, and *is but for a moment*: He saith againe, [r] *Yet a little while, and he that shall come, will come, and will not tarry. S. Peter* writeth to the faithfull of his time, that [s] *for a season they were in heavinesse through manifold temptations.* And it was said to the soules that were under the Altar, that [t] *they should rest yet for a little season, untill their fellow-servants also, and their brethren that should bee killed as*

a Eccl. 3, 1

b Gen. 7. 11 Gen. 1, 13, 14.

c Gen. 15. 13.

d Ier. 25. 12. Ier. 29. 10. Dan 5. 2.

e Mar. 9. 20

f Ioh. 5. 5.

g Rev. 12. 14.

h Exod. 2. 2.

i Hos 6. 2.

k Ioh. 11. 39.

l Luk. 18. 33.

m Rev. 2. 10

n Ioh. 2. 4.

o Ioh. 16. 16.

p Psal. 37. 10.

q 2. Cor. 4. 17.

r Heb. 10. 37.

s 1. Pet. 1. 6.

t Rev.

they were, should be fulfilled: that is to say, untill the end of the world, which to flesh and blood is very long: for if these blessed soules thought the time which was betweene their death, and this vision of *Iohn*, so long, that they cryed, [v] *How long O Lord?* what wonder if men leading a most wearisome and tedious life under the crosse, cry to God as *David* did, [x] *Mine eyes faile for thy word, saying, When wilt thou comfort me?*

v ver 10.

x Psal. 119 82.

XVI. The comfort to them all is this, that their affliction, which to them is too too long, is but *a moment*, not onely in respect of God, [y] *with whom one day is as a thousand yeares, and a thousand yeeres as one day*; but also in regard of the eternity of unspeakeable glory, wherewith it shall be swallowed up. [a] *For I reckon*, saith the Apostle, *that the sufferings of this present time are not worthy to bee compared with the glory which shall bee revealed in us*; Glory which these sufferings worke in us. [b] *For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory*, even so farre as it subdueth our pride, mortifieth our lusts, and is the Lords high way unto our eternall blisse. Whereunto if yee adde the promise of deliverance, even in this life, nothing shall be wanting to our full comfort.

y 2. Pet. 3. 8

a Rom 8. 18.

b 2. Cor. 4. 17.

XVII. What then shall we doe, till the Lord come and deliver us? what, but waite upon the Lords pleasure? The Iewes knew by revelation from God, the time of their bondage in Egypt, and captivitie in Babylon; which being come to an end, they said confidently to God, [c] *Thou shalt arise, and have mercy upon Sion: for the time to favour her, yea, the set time is come.* We have no such revelation: and therefore we must bee content to relye upon Gods generall promise, and say with *David*, [d] *I waite for the LORD: my soule doth waite, and in his word doe I hope*; assured, that howsoever it seeme, that heaven and earth conspire against us, and that wee are brought to the pinch, he shall put a new song in our mouthes, and give

c Psal. 102. 13.

d Psal. 130. 5.

giveus a moſt plentifull ſubject to ſing as *David* did, [e] *In waiting, I waited for the LORD, and he inclined unto me, and heard my cry:* [f] *For hee is faithfull that promiſed.* And [g] *with him no word is impoſsible.*

e Pſal.40.1
f Heb.10. 23.
g Luk.1. 37.

The Lord in his great mercies give us this patient hope and aſſurance, for Chriſt Ieſus his deare ſons ſake, who with him and the holy Ghoſt, liveth and raigneth God bleſſed for evermore. Amen.

SERM. IX.

Of Gods Iudgements upon Perſecuters, and of the laſt deliverance of the Church.

ESAIAH XXVI.

21. For behold the LORD commeth out of his place, to viſite the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlaine.

1. *THe laſt motive to patience, is taken from the Iudgements of God.*

2. *The Lord is ſaid to come, when he iudgeth.*

3. *He is ſaid to come out of his place, when his iudgements and mercies are made conſpicuous.*

4. *He viſiteth the inhabitants of the earth, eyther in iudgement, or in mercy.*

5. *Wicked men are called the inhabitants of the earth: for godly men are ſtrangers here.*

6. *God will viſite the inhabitants of the earth for their iniquity, which they thinke to bee good ſervice to God.*

7. *God will be avenged of thoſe which ſhed the blood of his deare ones,*

8. *Becauſe he is righteous and faithfull.*

9. *Great iudgements on perſecuters,*

10. *Namely,*

10. *Namely, on great men under the law,*

11. *And principally on those who have persecuted the Christian Church.*

12. *Prosperity in this world, is a token of Gods indignation, rather than of his love.*

13. *The torments of hell prepared for wicked men.*

14. *Their conscience tells them there is a hell.*

15. *Hell is a place penall in its owne selfe.*

16. *There is there paine of dammage most unsufferable.*

17. *As likewise unconceiveable paine of sense,*

18. *Which is universall,*

19. *And everlasting.*

20. *Persecuters, above all others, shall be tortured there with most exquisite torments.*

21. *Great shall be in that day the glory of Gods Saints, and terrible to their Persecuters.*

22. *Great difference betweene the life and the end of wicked and of godly men.*

23. *The Church cannot be destroyed.*

24. *Exhortation and consolation.*

I. AS the words of this text are from God the last, so should they bee in your hearts a most powerfull motive to a patient tarrying for the blessed time, which the wisedome of the Lord hath appointed for the glorious and finall reliefe of his Church from all misery.

Ye may call the text DAN, *i e. Iudgement:* for it threatneth, with no small mischiefe, all bloody and cruell persecuters, and by their overthrow promiseth deliverance to them which are persecuted. The time of the one, and of the other, is not a time of many yeares, moneths, weekes, dayes: The afflictions of the Church shall be gone *in a moment*, as ye have heard. *In a moment* also shall come the destruction of those that persecute her, who in their greatest prosperity are [a] like beasts fatted, [b] and crowned with garlands *for the day of the Lords sacrifice:* wherein, saith the Lord, *I will punish the Princes, and the Kings children, and all such as are clothed with strange apparell.*

II. *For*

a *Minut. Felix. ut victimæ ad supplicium fagi-nantur: ut hostiæ ad pœnam coronantur.*

b Zeph. 1 8.

II. *For behold the Lord commeth.* O open the eyes of your minde, ô bid your faith rise from her sleepe to *behold*, in the immutable truth of *the Lords* threats, in the inevitable power of his iustice, in the innumerable iudgements which he hath already dispatched against wicked oppressors, in his more than motherly love to his deare ones; his promptnesse and readinesse to deliver his Church, by the overthrow of all her enemies. Hee, he himselfe, he who is *the Lord* will destroy them. Neither shall they be able to shield themselves against *the Lord*: He will not tarry, he will not delay his comming: *Behold he commeth*; he is already on his iourney.

III. From whence commeth he? *Out of his place.* O Lord, Art thou so in one place, that thou art not at the same time in all places? O infinite Maiestie, [c] thou canst be every where at one time: and yet thou art no where. Thou fillest with thy presence every place: and loe, thou art not contained in any place. Thou canst come, and not goe from the place where thou wast: Thou canst depart, and not leave the place whereunto thou didst come. Our soules wonder at this, but because of their narrownesse, they cannot comprehend it: O Lord grant that we may beleeve it: And tell us, how thou who hast *the heaven* for [d] *thy throne*, and *the earth for thy footstoole*, thou who sayest of thy selfe, *Doe I not fill the heaven and the earth?* O most wonderfull God, teach us how thou commest and goest? Dost thou not speake so, not of thy nature, but of the workes of thy iudgements and mercies?

Brethren, learne, and wonder. Men speake so of God: And therefore God borroweth mens phrases; and as they speake of him, so speaketh he of his owne selfe. Wicked men when they spoile, kill, and abuse most licentiously the righteous man, doe say, [f] *The LORD shall not see, neither shall the God of Iacob regard it.* As if he were in his Closet fast asleepe, or busied with other matters,

c *August. ad Volusian. Epist. 3. Novit ubique totus esse, & nullo contineri loco. Novit venire, non recedendo ubi erat. Novit abire, non deserendo quo venerat. Miratur hoc mens humana, & quia non capit, fortasse non credit.*

d Esa. 66. 1.

e Ier. 23. 24.

f Psal. 94. 7.

ters, when they reele to and fro to doe mischiefe: or as if he dwelt so farre off from them, that he cannot see them. What, say they, g *Is not God in the height of heaven? and behold the height of the starres how high they are: how doth God know? Can he iudge through the darke cloud? Thicke cloudes are a covering to him, that he seeth not, and he walketh in the circuit of heaven.*

g Iob 22. 12,13,14.

For this cause God saith, that seeing they thinke and speake so, he will come out of his place *to visit*, *i.e.* to punish the Inhabitants of the earth for their iniquitie: Even as it is said, when the Giants were building the Towre of Babel, that h *the LORD came downe to see the City and the Towre, which the children of men builded*, and said, *Goe to, let us goe downe, and there confound their language*: And as when he was to destroy *Sodome and Gomorrha*, he said to *Abraham*, i *I will goe downe now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know*: As likewise when his time was come to take vengeance of *Pharao*, and deliver his people, he said to *Moses*, k *I have surely seene the affliction of my people which are in Egypt, and have heard their cry, by reason of their taske-masters: for I know their sorrowes, and I am come downe to deliver them out of the hand of the Egyptians.* When he withdraweth his care from his children, and suffereth his enemies to afflict them, he saith in Hosea, l *I will goe, and returne to my place, till they acknowledge their offence.* And then they acknowledging their owne folly, cry unto him, m *O turne thy selfe to us againe:* n *Returne, we beseech thee, ô God of hostes: looke downe from heaven, and behold, and visit this Vine.* After the same manner, when he destroyeth their persecuters, he delivereth them, and saith, that *he commeth out of his place to visit them*; them who are his children, in his favour; them who are his enemies, and the oppressors of his children, in the extremitie of his anger.

h Gen. 11. 5,7.

i Gen. 18. 21.

k Exod 3. 7,8.

l Hos. 5.15.

m Psal 60.1

n Psal. 80. 14.

IV. He

IV. He calleth the one and the other, *his visitation.* For, [o] *he dwelleth in the light, which no man can approach unto*; and cannot be seene of us, but by his workes: which when he displayeth not, we thinke and we say, that he is absent: But when we see and feele them, then we say he is present, and hath visited us. As we speake of him, so speaketh he of himselfe, though [p] *hee be not farre from every one of us: for in him we live, and move, and have our being.* Or rather he teacheth us, that he doth all things by rule, by number, and by ballance; that first he takes a perfect notice of our estate, and afterwards setteth his workes forward.

The workes whereby he visiteth us, are either *of mercie, or of iudgement.* And therefore his visitations are taken in the Scriptures, sometimes for *his mercies*, sometimes for *his iudgements.* And it is said that he visiteth us, either when he giveth us conspicuous testimonies of his favour, or when he punisheth us for our sinnes.

In the first sense it is said, that [q] *the LORD visited Sarah, as he had said:* which in the words following is thus explained, *And the Lord did unto Sarah as he had spoken:* Because he fulfilled his promise, and gave a Sonne to *Sarah*, the Scripture saith, that *he visited Sarah.* In the same sense, *Ioseph* said to his brethren, [r] *God will surely visite you i.e.* deliver you. And so is the word expounded by *Zacharias* in his song, where he saith, that [s] *God hath visited, and redeemed his people.* Ye reade the like in the Acts, where it is written, that [t] *God did visite the Gentiles, to take out of them a people for his Name.* For their calling to the light of the Gospell, was their visitation. When Ierusalem made light of that light, Christ said, that [v] *she knew not the time of her visitation.*

In the second sense, visitation of punishment is double: The one is of love and of grace, whereby God visiteth his owne deare children, as he said to *David*, [x] *If they breake my statutes, and keepe not my commandements:*

o 1 Tim. 6. 16.

p Act. 17. 27, 28.

q Gen. 21. 1

r Gen. 50 25.

s Luk 1. 68

t Act 15. 14

v Luk. 19. 44.

x Psal 89. 31, 32, 33.

then will I visite their transgression with the rod, and their iniquitie with stripes: Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulnesse to faile. We have heard heretofore, that this kinde of visitation is most usefull. It is not so much [y] *a punishment to the Church, as her warfare. For fortitude is corroborated by infirmities: And often affliction and calamitie is the schoole and mistresse of vertue.* It is ever so to the Church.

The other commeth from Gods heavie wrath and indignation, and hath for end, not the correction, but the destruction of the sinner: As when God said that *hee* [a] *would visite the blood of Iezreel upon the house of Iehu,* he threatned the Kings house with a totall and finall overthrow; as he saith in the words following, that *he would cause to cease the kingdome of the house of Israel.* In this sense *David* made this prayer to God, [b] *O LORD God of hostes, the God of Israel, awake to visite all the heathen:* for he addeth by way of exposition, *Be not mercifull to any wicked transgressors.* This word is so taken in this text, when the Prophet saith, that the Lord commeth out of his place *to visite, i.e.* to punish in his anger, and hot displeasure. Whom will he visite?

V. *The inhabitants of the earth.* What? Are not all men, are not Gods servants inhabitants of the earth, as well as other men? No men, to speake properly, are inhabitants of the earth. For we are all tenants at the will of the great Lands Lord, not owners: and our life is a soiourning, rather than a dwelling on earth.

All true beleevers acknowledge this truth, and say in their prayers to God, [c] *We are strangers before thee, and soiourners, as were all our fathers: Our dayes on the earth are as a shadow, and there is none abiding.* Earth is onely the place of their peregrination. [d] *They are,* saith Christ, *in the world,* but *they are not of the world.* Heaven is their home. [e] *For here have we no continuing citie, but we seeke one to come.* Every day wee heare God saying vnto vs,

[f] *Arise*

y *Minut. Felix. Non est pœna, militia est. Fortitudo enim infirmitatibus roboratur: Et calamitas sapius disciplina virtutis est.*

a Hos. 1. 4.

b Psal. 59. 5

c 1 Chro. 29. 15.

d Ioh. 17. 11, 16.

e Heb. 13. 14.

f *Arise yee and depart, for this is not your rest.* Therefore as g *Eliah* walked forty dayes and fortie nights till he came *unto Horeb the mount of God:* So we walke apace, and goe still forward, till we come to the heavenly Manor, whereof the Apostle saith, that h *there remaineth a rest to the people of God.* i There is our treasure, there is our heart also: As a way-faring mans heart is at home, because at home are his wife, his children, and whatsoever he loveth. There is k *our conversation*, though our bodies be here.

f Micha 2. 10.
g 1 Kings 19.8.
h Heb.4.9.
i Matt.6.21
k Phil.3.20

The wicked may see that which we beleeve, and daily experience teacheth them to say with the women of *Tekoah,* l *We must needs die, and are as water spilt on the ground, which cannot be gathered up againe.* Yet notwithstanding, they m *minde earthly things.* n *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: They call their lands after their owne Names.* Therefore seeing they have nothing before their eyes, no end of their thoughts and actions, but the earth, it is no wonder that they should be called the inhabitants of the earth. Out of the earth were they taken. In earth they dwell, in earth they have their portion, to earth shall their bodies returne, and if hell be in the center of the earth, as many say, there shall they have their last and eternall habitation.

l 2 Sam.14. 14.
m Phil.3.19
n Psal. 49. 11.

VI. For what cause will the Lord visite them so rigorously? *For their iniquitie,* that is to say, for the excessiveness of their most immoderate sinnes, as the word must be taken here: what sinnes were those? Questionlesse too too many amongst a people enemies to God and to his Church: but above all, the persecution of the Church.

They thought undoubtedly that all the harme which they did to the Church, was righteousnesse, and good service done to their gods: As Christ hath forewarned us, that they who shall kill us, will deeme o *that they*

o Ioh.2.16.

doe God service: But God calleth this their pretended service, *iniquity*, a most hainous and enormous sinne: and if ye desire a specification of the kind of this sin, God in the text calleth it *blood*, or according to the Hebrew word, *bloods:* for by that word God signifieth the extreame and unquenchable thirst of bloud, wherewith these murtherers were so dry, that when they had shed it all, they would have gladly shed more, and wished that each of those whom they had slaine, had possessed a hundred lives, to furnish to them more blood to spill. They kill, because they take pleasure in killing, like unto the Tyrant *Caligula*, who wished that the people of Rome had all one necke, that at one blow he might cut it off.

VII. O Tyrants, O bloud-thirstie butchers! ye slay the Saints of God under coolur of justice: and ye think, that not onely God will not avenge it, but that he will rather allow and reward it. Whereas God saith, that *the earth shall disclose her bloods, and shall no more discover her slaine.* The earth it selfe shall open her wombe, and unfold her bowells, and cry to God, Loe, here is the innocent blood which thy enemies have shed: Loe, here are the bodies of thy beloved servants, whom these Massacrers have slaine: [p] *Hell is naked before him: and destruction hath no covering.* O then shall the earth conceale your murthers from him?

p Iob 26.6.

q Psal.5.6.

Have ye not read, that [q] *the Lord will abhorre the bloudy and deceitfull man?* Doubt not, but that which is written is true. [r] *Precious in the sight of the Lord, is the death of all his Saints;* and therefore hee will with an hand of yron thrust hard together the bellies of those horse-leeches, which have drunke their bloud, and straine them till they spue it out of their bloudy throats.

r Psal.116. 13.

He hath said, that [s] *he will require the life of man at the hand of every beast, and at the hand of every mans brother.* How much more will he require the life of his deare servants

s Gen.9. 5,6.

servants at the hands of their murtherers? Hee hath ordeined before the law of a most just and inexorable law, that *who so sheddeth mans blood, by man his blood shall bee shed:* whereof he rendreth two reasons; The first, that *mens lives are in their bloud*; The second, that *in the image of God made he man.* Vnder the Law he confirmed this Law by another law, and said,[t] that *blood* unjustly shed, *defileth the land*, though it bee the blood of an ill man. *And the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it.* This law is irrevocable: for Christ hath also said in the Gospell, that[v] *all they that take the sword, shall perish with the sword.* If men put it not in execution, God will: and till he doe it, the land where the blood of his Saints, who are restored to his image, is shed, shall remaine polluted.[x] *The voice of Abels blood cryed unto him from the ground*, and hee listened unto it. The soules of a great many *Abels*, which are under the Altar, cry unto him with a loud voyce,[y] *How long, O Lord, holy and true! doest thou not iudge and avenge our blood on them that dwell on the earth?* And will hee not heare them? He will, he will:[z] *for he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints:* They expect with patience; it shall be so, because they know by faith it must be so.

t Num 35. 33.

v Mat. 26. 52.

x Gen. 4. 10

y Rev. 6. 9, 10.

z Rev. 13. 10.

IIX. God who hath spoken it, is truth it selfe: he is strength it selfe:[a] *The strength of Israel will not lie, nor repent: for he is not a man, that he should repent.* Therefore it must be so. He is justice it selfe; therefore it shall be so.

a 1. Sam. 15. 29.

For howsoever we be sinners, the cause for which we are molested and vexed, is his: His who is Almighty and just: his who loveth it: his who will not suffer it to bee overthrowne by the malice and wickednesse of men: his who will defend them who maintaine it, and destroy them who seeke to overthrow it. This is the comfort which the Apostle giveth to the Thessalonians, who bare a crosse as heavy then, as your brethren beyond seas

seas doe now; saying unto them, [b] *It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with the Angels of his power.* We must apply this comfort to us: for we shall never be without enemies.

b 2. Thes. 1. 6, 7.

But we have our warranter and protector in heaven, who forewarnes us not only of their enterprises, but also of their overthrow. [c] *Behold, saith he, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake. Behold, I have created the Smith that bloweth the coales in the fire, and that bringeth forth an instrument for his worke: And I have created the destroyer to destroy. No weapon that is formed against thee, shall prosper: and every tongue that shall rise against thee in iudgement, shou shalt condemne. This is the heritage of the servants of the Lord, and their righteousnesse of me, saith the Lord.*

c Esa. 54. 15, 16, 17.

IX. The Church is an Anvile which hath broken in peeces many hammers: Or, as *Zechariah* saith, [d] *it is a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.* Where are now the foure Monarchies which persecuted the Church? Hath not [e] *the stone cut out of the mountaine without hands*, hath not the Church of Christ, the Church which is come downe from Gods holy mountaine, even from heaven, the Church which is not the work of any man, but of God, the Church which is but like a little stone in the eyes of the world, hath not this little stone broken them all to peeces, and consumed them like chaffe which the wind carryeth away? But it is become *a great mountaine which filleth the whole earth.* It is a spirituall *kingdome which the Lord of heaven hath set up*, and therefore *shall never bee destroyed.*

d Zach. 12. 3.

e Dan. 2. 34, 35, 44, 45.

God said to *mount Seir*, to the people of Edom, the children of *Esau*, *Because thou hast had a perpetuall hatred, and*

and haſt ſhed the blood of the children of Iſrael by the force of the ſword, in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, blood ſhall purſue thee. Ezech. 35.5.

Have any of the Maſſacrers of our fathers proſpered? How many wonderfull judgements of God, upon them and their children, might I relate unto you, if time could permit. The gaggers have beene gagged, and ſtrangled with wormes burſting out of their ſtinking throates: thoſe which imbrued their hands with innocent blood, have ſwumme in their owne blood; the children of perſecuters were ſeene begging at the doores of your fathers, whom their fathers had ſpoiled; Many, purſued by the divell, did runne up and downe like mad men, crying, that they were damned, becauſe they had perſecuted the Church, and ſhed innocent blood. Then the Church ſang to God, g *O LORD, how great are thy works! and thy thoughts are very deepe: A brutiſh man knoweth not, neither doth a foole underſtand this: when the wicked ſprings as the graſſe, and when all the workers of iniquity doe flouriſh; it is, that they ſhall be deſtroyed for ever: but thou, O LORD, art moſt high for evermore: for loe thine enemies, O LORD, for loe, thine enemies ſhall periſh: All the workers of iniquity ſhall be ſcattered, but my horne ſhalt thou exalt like the horne of the Vnicorne.* &c. g Pſal. 92. 5,6,7,8,9, 10,11.

X. The author of the booke of Wiſedome, ſaith, that h *ſharpe iudgement ſhall be to them that be in high places*: And experience teacheth; that the iudgements of God on them have beene moſt ſharpe, conſpicuous, and wonderfull. i In the place where the dogs licked the blood of *Naboth*, which *Achab* ſhed, there they licked *Achabs* blood. Proud k *Iezabel* after ſhe had ſlain the Prophets of the Lord, was eaten by dogs. Neither was there left in the family of *Achab* ſo much as a dogge that piſſed againſt the wall. In the beginning of the twenty h Sap. 6.5. i 1. King. 21.19 & 22. 38. k 2. King. 9 35,36.

seaventh chapter following our text, the Prophet saith, that [l] *in that day, the LORD with his sore, and great, and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and hee shall slay the dragon that is in the sea.* He calleth so the Kings of Assyria, and of Babylon, which were the most cruell, subtile, and venemous persecuters of his Church. Consider and see how he punished them. [m] *Senacharib* was slaine by his owne sonnes in the house of *Nisroch* his God: And [n] after his death, the Egyptians whom he had oppressed, erected unto him an image of stone, with this inscription, *Whosoever looketh upon me, let him feare God.* His third son *Esar Haddon*, was slaine by *Merodach Baladan*, who transported the Empire from *Ninveh* in Assyria to Babylon in Chaldea. [o] *Belshazzar* the first and last of *Merodaches* race, was killed among the goblets and dishes, and in the midst of his Courtiers and Concubines, whilest he was blaspheming the name of God, & the Monarchie was by *Cyrus* and *Darius* translated to the Medes and Persians. [p] *Antiochus Epiphanes*, famous for his most unnaturall and barbarous cruelty against the Church of the Iewes, was smitten with the incurable and remedilesse sicknesse of wormes and lice, which rising up out of his bowells and all the parts of his body, consumed his flesh with many and strange torments; and such a stinking smell, that he himselfe could not abide it. Thus dying a most miserable death, hee left his Realme to his children, amongst whom God sent the Spirit of division and discord, which left them never in peace till they were consumed one by another.

XI. *Herodes*, murtherer of the children of Bethelem, through the righteous judgement of God, became parricide of his owne children; and at last, after he had been long tortured with a cholike passion, and unspeakeable torments in his entrails, and all disfigured with the dropsie and scurfe wherwith his whole body was spread over,

l Esa. 29. 1.

m 2. King. 19.

n *Herodot. Euterpe.* Ἐς ἐμὲ πὶς ὀρᾷων, Εὐσεβὴς ἔστω.

o Dan 5. 1.

p 2. Macc. 9. 9.

q *Ioseph. Antiquit. Iudaic. lib.* 17. *cap.* 8. *Idem de bello Iudaico. lib.* 1. *ca.* 21.

over, was gnawen by swarmes of lice and worms, which bursting forth out of those parts of his body, which naturall shame commanded him to hide, and dolefull necessitie constrained him to discover, made him a most filthy and stinking spectacle to his Courtiers, and a most loathsome guest to himselfe. r *Herodes Antypas*, who beheaded *Iohn Baptist*, was relegated to Lion with his incestuous wife *Herodias*, and ended there his wicked life, by a wretched and miserable death. s *Pontius Pilat*, who condemned Christ to dye, was overwhelmed with so many miseries, that to be delivered of them all at once, he followed the example of *Iudas*, and killed himselfe. t *Herodes Agrippa*, after he had for a while persecuted the Christians, killed *Iames*, imprisoned *Peter*, taking to himselfe the honour due to God, was stricken by an Angell, and was eaten of wormes; whose pittilesse teeth taught him, that he was a medden of putrefaction, and not God.

r *Ioseph. Antiq. lib. 18. cap. 9.*

s *Euseb hist. Eccl lib. 2. cap. 7.*

t Act. 12.

v *Nero* the first persecuter of Christians among the Gentiles, after that he had set Rome on fire, put his wife and learned master to death, rifled his mothers entrails to see where he lay when he was in her wombe, taking life from her that gave him life; burnt quicke, or dismembred with the teeth of his dogs, many thousands of Christians, murthered all his friends, and filled the whole Empire with orbity, desolation, and mourning, having no friend but murther and crueltie, finding no foe that would kill him, thrust himselfe thorow with his owne sword, and was to himselfe his owne Hangman.

v *Suetonius in Nerone, cap. 47. & 49.*

Ergo ego, inquit, nec amicum habeo, nec inimicum.

x *Domitian*, who worshipped no other God but himselfe, who erected Temples and Altars to his own mortall deitie, who constrained his people to call him *the Lord our God*, and persecuted the Christians, because they would not give that title to any other but to our Lord Iesus Christ, nor worship any but God; was betrayed of

x *Suet. in Domitiano. ca. 13. & 17*

his owne wife, in whom hee truſted, was ſlaine by his owne ſervants, was buryed without honour, like a filthy carrion.

I ſhould be too tedious, if I ſhould relate to you the tragical deaths of *Adriã*, of *Severus*, of *Decius*, of *Valerian*, of *Diocleſian*, of *Maximinian*, of *Maxentius*, of *Maximin*, of *Iulian the Apoſtate*, of *Valens* Arrian hereticke, who were prodigious examples of Gods vẽgeance againſt perſecuters. Which of you hath not heard or read the ſtrange deaths of Kings and Princes, who by murthering of our fathers, ſought to murther, once againe, Chriſt in the cradle, and to give life to the beaſt which had beene wounded to death? In them all was, in all them that follow their bloody foot-ſteps, ſhall be fulfilled that which is written in the Pſalmes, [y] *Thine hand*, O Lord, *ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fierie oven in the time of thine anger: The Lord ſhall ſwallow them up in his wrath, and the fire ſhall devoure them: Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.* Have wee not heard it? Our owne eyes, have they not ſeene it?

y Pſal. 21. 8,9,10.

XII. The beſt of us all is like unto *Aſaph*, [a] we are envious at the fooliſh, our ſteps ſlip when we ſee the proſperitie of the wicked: *They are not in trouble as other men, neither are they plagued like other men. Therefore pride compaſſeth them about as a chaine: violence covereth them as a garment: their eyes ſtand out with fatneſſe, they have more than heart could wiſh. They are corrupt, and ſpeake wickedly concerning oppreſſion; they ſpeake loftily: they ſet their mouth againſt the heavens, and their tongue walketh through the earth.* Then we begin to fret, to murmure, to deny Gods providence, to aske, *Is there knowledge in the moſt high?* Theſe men which proſper are ungodly, but wee who cleanſe our hearts, and waſh our hands in innocency, are plagued all the day long; our chaſtiſement returneth

a Pſal. 73. 2,3,5,6,7, 8,9.

turneth every morning. They are happy, but we are miserable.

When we iudge, when we speake so, are we not foolish and ignorant, like unto little children? are wee not as beasts before our God? If any man have a deadly wound, whether is most to bee feared, the putrefaction and impostume, or the Chirurgions Launcet and Rasor, the searing hot yron, or the Gangrene? What is sinne, but the corruption and impostume of the soule? what is affliction, but the heavenly Physicians Rasor and cauter? As then a wise man will say, that he whose impostume is not launced, is in danger of his life; and he who feeleth every day the smart of the Rasor, is in hope of recovery: howsoever ignorant children will judge otherwayes, and will choose rather a lingring and insensible death, than a sharpe cure: So will hee wch entreth into the Sanctuary of God, judge and say that sinners, when the Lords hand is heavy upon them, are happy, because they are chastised for their correction, as when a man sicke of the dropsie, is kept under a strict and pinching diet. But hee who covereth his face with fatnesse, who spendeth his dayes in mirth, and feeleth not the smart of the Lords rod, is so much more miserable than the sicke man, who being swolne up and defaced with the dropsie, liveth in the Tavernes, and every day overchargeth his decaying body with surfetting and drunkennesse, as the soule is more precious than the body. For what are such men, but as fatted swine for the great day of the Lords slaughter, as I have said? And why doth the Lord [b] heave them up, and, as it were, set them on the pinacle of worldly pleasures and honours, but to cast them downe into destruction, and make their fall more remarkeable, as was the fall of *Haman*, persecuter of the Iewes, and of *Iezabel*, murtherer of the Prophets?

b *Minut. Felix. Miseri in hoc alius tolluntur ut decidant altius.*

XIII. But what although some of them [d] *spend their*

d Iob 21. 13, 23, 24.

dayes in wealth, having ſtill *their breaſts full of milke*, *and their bones moiſtened with marrow?* What although *they dye in their full ſtrength*, and after the long dayes of a joyfull life, being *wholly at eaſe and quiet*, *in a moment they goe downe to the grave*, without the leaſt pricking of griefe, without any feeling of the ſmart of death; which may happen to ſome few in this world? Shall they alſo eſcape the dint of the wrath and vengeance of the great and righteous Iudge in the world to come? When God, through a moſt wonderfull patience, and long ſuffering, hath given unto them many yeeres to repent, as he gave to the men of the firſt world in the dayes of [e] *Noah*, *an hundred and twenty yeares* to amend their lives; and they ſpend them all in riot, in licentiouſneſſe, in perſecuting of his Church, in preſumptuous ſinnes againſt his Majeſtie, ſelling themſelves to worke wickedneſſe in his ſight, as [f] *Ahab* did; will he not turne his patience into fury, and pay them home at once, requiting them with the unconceiveable puniſhment of eternall damnation?

e Gen. 6 3.

f 1. King. 21. 25.

XIV. I know they doe what they can to ſhake out of their thoughts the feare of that judgement, and to make their hearts beleeve, that there is no ſuch matter; [g] that whatſoever was ſpoken of old amongſt the Gentiles, is written in the Scriptures, is beleeved in the Church, of divels, of hell, of everlaſting torments, is but a bug-beare or ſcare-crow, to feare ſuperſtitious folkes, and hold them in awe. But they ſtrive unprofitably againſt the ſtreame of their owne conſciences, which with a roaring voice doth ſummon them day and night to appeare before the judgement ſeat of the inexorable and Almighty Iudge. Of all men thoſe feare hell moſt, who ſay there is no hell. The ſound of a ſhaking leafe, maketh their hearts to ſhake for feare, when there is none to purſue them. And even then when they preach to men that hell is a fable, they finde a moſt direfull hell within themſelves, burning up the moſt ſecret bowells of

g *Iuvenal. Sat. 2. Eſſe aliquos manes, & ſubterranea regna. Nec pueri credunt.*

of their wretched soules. Why did *Iudas* hang himselfe, when there was none upon earth to doe him any harme, if there be no hell? Death was more tolerable unto him, than the feare of the unestimable torments which now hee suffereth there. What were [r] the monstrous dreames of *Nero*? What [f] the hideous and most ugly ghosts of those whom he had slaine, which he saw a little before his death, bounding out of the earth, and leaping to his throat, but a warning to appeare the next day in judgement to give an account of so much Christian and innocent blood, which he had most wickedly shed? If there bee no judgement after this life, from whence came it, that [t] *Theodoricke* king of the Gothes, Protector of the wicked heresie of the Arrians, after hee had put to death the 2. worthy Senators of Rome, *Symmachus & Boëtius*, because they maintained the true faith, could not looke upon the head of a great fish that was set upon his table, crying that it was the head of *Symmachus*, which with most horrible yawning, and fierie eyes, sought to devoure him? That was a citing indeed: for suddenly he was taken to his bed, and from thence to the grave. [v] The Authors of the Massacres of France, could not be at quiet many dayes after that bloody Tragedy, for the horrible sight of great multitudes of ugly Ravens, hovering about *the Louure*; and voyces which cryed incessantly in their eares, *Murther, murther, murther:* suing them to come personally before him who sitteth on the throne, and before the Lambe whom they had slaine in his members.

'Tis a truth not onely [x] ascertained by bookes, but also averred by dayly experience in all nations, That if a murtherer come in sight of the person whom hee hath slain, the Coarse, though almost rotten and stinking, will bleed, and disclose him. What is that bleeding, but a testimony, that, if men will not, [y] *There is a God that iudgeth in the earth*, and in his owne time will be avenged of all mur-

r *Suetonius Nerone. c. 46*
f *Xiphilinus Epitome Dionis.*
t *Procopius de bello Gothico, lib. 1.*
v *Thuanus lib. 57. Aubig. 2. tom. lib. 1.*
x *Andreas Liba. de cruentatione Cadaverum. Levinus Lemnius de occultis natur. miraculis. lib. 2. cap. 7.*
y Psal. 58. 11.

murtherers, namely of them who lay violent hands upon his deare ones? Therefore when the soules under the Altar, cryed for vengeance against the persecuters, who had stained their hands with their innocent blood, [a] *it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.*

a Rev. 6. 11

b Gen. 15. 16.

c Mat. 23. 32.

For as God spared *the* [b] *Amorites*, till *their iniquity was full*, and as the Lord said to the Scribes and Pharisees, [c] *Fill ye up the measure of your fathers*; because then all the righteous blood which their fathers had shed, was to come upon them: So the Lord hath a time appointed for the full deliverance of his Church, and everlasting destruction of his enemies; even the last and great day of this decaying world, [d] *When the Lord Iesus shall be revealed from heaven, with the Angels of his power, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ, who shall bee punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to bee admired in all that beleeve in that day.*

d 2. Thes. 1. 7, 8, 9, 10

e Zephan. 1. 15.

XV. Day, which is *a day of wrath*, [e] *a day of trouble and distresse, a day of vastnesse and desolation, a day of darknes and gloominesse, a day of clouds and thicke darkenesse*: A night rather than a day; yea both a day and a night. *A day* wherein Gods judgements against all ungodly men, shall shine cleerer than the noone day: *A night*, because *of the place, of the extreamity, of the universalitie, of the eternity, of the effects* of the paine whereunto they shall bee condemned by this thundering voice, and unrecallable sentence of their righteous Iudge, [f] *Depart from me ye cursed into everlasting fire, prepared for the divell and his Angels.*

f Mat. 25. 41.

To *hell* must they goe, even to the darke and ugly [g] *prison*, which shall be the last habitation of all ungodly sinners. How pleasant, how faire soever a prison be, we say

g 1. Pet. 3. 19.

say, that there were never faire prisons. And therefore what will not a man suffer, rather than to goe to prison? he will flee, he will give all that he hath, hee will runne to his friends, and cry for succour. [h] *S. Augustine* saith, that in his time they would flee to the Church, runne to the Bishop, fall downe, lye wallowing at his feete, cry with a pale countenance, with a trembling voice, *My Lord, I am troubled: my Lord, I am to be cast in prison, take pitty of me, relieve me.* So hard, so unsufferable a paine doth it seeme to all men to bee in prison, though in it there were no other paine to be suffered, but to be closed up: Yea our owne houses would be hatefull unto us, if our liberty of going abroad were restrained: O then, how huge, how intolerable shall bee the torments of those bloody butchers, who have shed the blood of Gods Saints like water, when they shall bee cast headlong into the hellish prison, which may bee most properly called [i] *the land of darkenesse, and of the shadow of death. Where there is no order, and where light it selfe is darkenesse?* O how shall they tremble, how shall they cry and teare their soules, when they shall bee violently throwne downe into the [k] *deepe and bottomlesse pit*; which [m] *when it hath received impenitent sinners, shall be*, saith *S. Augustine*, *shut upward, and open downeward:* where the deeper they shall sinke, the more shall it inlarge it selfe, that they may never find an end of sinking? The divells themselves are afraid to go there: how much more men, whose bones shall cracke, whose teeth shall clatter, whose hearts shall quake at the onely naming of it.

XVI. Wo, wo be unto them: for no heart can imagin, no tongue can utter the tortures and torments wch are impossible to be endured, & wch needs they must endure there. Alas! what ease shall they find, & where; when they shall be banished from the quickening sight of the living God, never to see his face againe, but inflamed with fury and indignation against them? when it shall bee said

h *Aug. de verbis Apostoli. serm. 18 Contremiscis, conturbaris, pallescis, &c.*

i Iob 10. 21, 22.

k Luk. 18. 31. I Rev. 9. 2.

m *Aug. in 50. Homilis. hom. 16. Cui sine pœnitentiæ remedio misælices peccatores exceperit, &c.*

unto them, *Depart from me ye curſed*; when they ſhall ſhall cry, [n] *Lord, Lord, open to us:* and he ſhall anſwer, *Verily I ſay unto you, I know you not:* [o] Yee knew not mee in your life, and I know you not in your death.

n Mat 25. 11, 12.

o *Aug. ibid. Vltra neſcire non à Deo qui Deum ſcire noluerunt.*

If God ſhall not know them, to aide them, ſhall any of his creatures know them? If the Sunne of righteouſneſſe, who hath healing in his wings, ſhall refuſe to embright them with the leaſt glance of the beames of his glorious face, ſhall he ſuffer the light of this viſible ſun, moone, and ſtarres, to ſhine upon them? If he, who is called [p] *the God of conſolation*, ſhall forſake them, ſhall the bleſſed Angels, ſhall the holy men of God be more mercifull than their maker, who is mercy it ſelfe? Shall any of the creatures which are in heaven above, or in the earth beneath, or in the water under the earth, come and comfort them? As when the woman in the fearefull famine of Samaria, cryed to the King, [q] *Helpe my Lord, O King:* he anſwered, *If the Lord doe not helpe thee, whence ſhall I help thee? out of the barne-floore, or out of the wine-preſſe?* So when theſe damned wights ſhall cry to the creatures for helpe; grim and froward faces, frowning browes, an univerſall refuſall ſhall be their firſt and laſt anſwer: Our Creator, ſhall they ſay, is your enemy, ſhall we be your friends? As hee hath commanded you to depart from him, ſo get you hence, and depart from us. Yea, the Lord himſelfe teacheth us in the parable of [r] *the rich glutton*, that if they ſhould aske but one drop of water to coole their tongue, it ſhall not be given unto them.

p Rom. 15 5.

q 2 King. 6. 26, 27.

r Luk. 16. 24.

[ſ] Conſider, I pray you, ſaith *S. Auguſtine*, if a man were caſt out of the congregation of this Church for ſome crime, with how great ſorrow, with how many agonies would his ſoule be vexed, though out of the Church he may eate, drinke, converſe with men, and have ſome hope to be received into it again? Surely, this pain ſeem'd ſo heavy to *Cain*, the firſt murtherer of Gods

ſ *Aug. de Tempore* 252.

Saints,

Saints, that he cryed through despaire, and great griefe of heart, [t] *My punishment is greater than I can beare.* Oh then how many terrours, how great anguish of mind shall wring and wrest the spirits of those, who for their crimes shall bee excommunicated for ever, from the glorious Church which is in heaven, from the innumerable company of Angels, from the congregation of all the Saints, and from all the unspeakeable joyes of the heavenly Ierusalem? Divines call this punishment *Pœna damni, The paine of losse or dammage,* and say, that it is but the first part of the unconceiveable torments which are prepared for the divells, and for the viperous brood of wicked men.

t Ge. 4. 13.

XVII. It goeth not alone. It is ioyned with that which the same Divines call *Pœna sensus, the paine of sense, or of feeling.* Can they lose the favour of God, with the comfortable use of all his creatures, and not feele the redoubled blowes of the heavy sword of his indignation? When [v] the king *Ahasuerus* in his wrath turned his backe to *Haman*, the Kings servants covered *Hamans* face, and heaved him away to the gallowes: So when God shall withdraw the light of his face from these thrice unhappy bodies, the divells, who are the executioners of his high justice, shall [x] *bind them hands and feete, and take them away, and cast them into utter darkenesse*; that as they delighted *in the inward darkenesse* of their minds, and [y] hated the light, and would not come unto it, because their deeds were evill, and lest they should bee reprooved, so they may be tormented with *utter darkenesse*, more palpable than the fogges of Egypt, and so thicke, that no sunne-shine of any worldly or heavenly comfort shall be able to sparkle thorow them.

v Est er 7. 7,8.

x Mat. 22. 13.

y Ioh. 3. 19,20.

If ye desire to know how great is the paine of sence, or of feeling, which is there; the Scripture calleth it, [a] *the great wine-presse of the wrath of God*, which shall bee troden till blood come out of it, even unto the horse

a Rev. 14. 19.

bridles: It calleth it also [b] *a fire*, and *flame of fire*, whereby the Lord will plead against his enemies: fire, which [c] *shall never be quenched*, because it shall never lacke either matter to kindle it, or a mighty breather to blow it. 'Tis *a* [d] *lake which burneth with fire and brimstone*: 'Tis [e] *Tophet ordeined of old, made deepe and large, the pile whereof is fire and much wood, and the breath of the Lord, like a streame of brimstone, doth kindle it*. 'Tis *a* [f] *Gehenna of fire*. What paine so sensible; as to be burnt alive? and what paine so terrible and pittifull, as when the Iewes [g] tooke their young children, and offering them in sacrifice to *Molec*, gave them to one of the Priests, who laid them upon the armes of the brazen Idoll, after it was set on fire, and glowing red, the rest of the Priests in the meane while, sounding with Drums, Trumpets, Timbrels, and other loud instruments, lest the parents should heare the pittifull cryes of their children, and bee touched with compassion: by reason of which sounding, the place was called *Tophet*, and because it was in a valley belonging to *Hinnom*; it was called *Gehinnom*, or *Gehenna*, *i. the valley of Hinnom*, a name most usuall amongst the Iewes in Christs dayes, and long before, to signifie the place and the paines of the damned: As they were wont to call the divell, *Principem Gehennæ*, *The Prince of Gehenna*, or of hell: where, [h] *If any man worship the beast and his Image, and receive his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall bee tormented with fire and brimstone, in the presence of the holy Angels: and the smoake of their torment ascendeth up for ever and ever: and they have no rest day nor night.*

In vaine shall they strive and struggle to rid themselves from the eternall chaines of darkenesse, wherewith they are tyed in that bottomlesse Mine: for, like unto fish prickt with the Anglers hooke, the more they wrench and wriggle to escape, faster and faster are they intangled, and

b Esa. 66. 15, 16.
c ver. 24.
d Rev. 21. 8.
e Esa. 30. 33.
f Mat. 5. 22.
g *Buxtorf. ex libro Jalcut. in Ieremiam. ca. 7.*
h Rev. 14. 9, 10, 11.

and ſinke deeper into the burning lake of death and damnation.

Are not darkeneſſe, blood, fire, brimſtone, burning alive, torments fearefull enough, to make the haire to briſtle, and the ſtouteſt heart to melt as waxe againſt the fire? and yet all theſe are but ſhadowes and counterfeits of the extreamity of paine, wherewith the damned are racked in hell. If *Nebuchadnezzars* hot glowing furnaces: if *Antiochus* caldrons of boyling oyle: if *Phalaris* fierie brazen Bull: if *Davids* ſawes, harrowes of yron, and mortars; if the needles, the pinſers, the burning yron grates and brazen chaires; if the tympan, the ſpits, the flaying of living men, and other torments practiſed by Tyrants againſt Chriſtians, were ſo fell and hideous; if dayly men invent new tortures more fierce and terrible than thoſe were, doubtleſſe the paines of hell which the divell deviſeth, or rather which are of Gods owne invention, are ten thouſand times more horrible than mans heart can imagine. As in all Gods workes, [i] *the reaſon of the doing, is the power of the doer:* So in this, let Atheiſts *conſider the author, and all their doubts will ceaſe.* God hath ſaid it, and will he not performe it?

i *Aug. epiſt. 3. ad Voluſianum. Tota ratio facti, potentia facientis. Conſidera autorem: tolle dubitationē.*

XIIX. As every member, joynt, and part of wicked men conſpire together in ſinne to offend God: ſo the righteous and Almighty God hath bequeathed to each of them a ſeverall torment. *The mind* ſhall be racked with the conſideration of the unexpugnable wrath of God, and contemplation of its own endleſſe infelicity. *The memory* ſhall be continually tormented with the remembrance of the manifold and foule ſinnes, which were cauſes of ſuch plagues. *The conſcience* ſhall feele a [k] *worme* ever gnawing it with a moſt bitter, but unfruitfull remorſe of ſinne. *The phantaſie* ſhall bee troubled with ghaſtly viſions.

k Eſa 66. 24. Mar. 9. 44.

The eyes ſhall ſee nothing but ugly divells, and damned perſons. *The eares* ſhall heare nothing but roarings

of the infernall ſpirits, but ſhriekes and dreadfull cryes of tortured malefactors. What the palat ſhall taſte, what the noſtrils ſhal ſmell, what the hands ſhall catch hold of, what the other parts of the body ſhall ſuffer in that dark dungeon of Gods wrath, I know not: This I know, that as [l] *eye hath not ſeene, nor eare heard, neither have entred into into the heart of man, the things which God hath prepared for them that love him*, in the kingdome of light, with his owne ſelfe: ſo no tongue can utter, yea no heart can imagine the manifold and bitter plagues which the juſtice of God hath reſerved for them that hate him, in the kingdome of darkeneſſe, with the [m] *King of terrors*.

l 1. Cor. 3. 9.

m Iob 18. 14.

XIX. Happy would they thinke themſelves, if after many myriades of yeares they might hope for ſome reliefe: but to fill up the unmeaſurable meaſure of their miſeries, they know that God hath called *the fire* wherein they burne, [n] *everlaſting*; the death whereunto they are condemned, [o] *everlaſting deſtruction*, and qualifieth with the ſame title *the worme*, which gnaweth their never-dying conſcience, ſaying, that [p] *it dyeth not*. They know that the entrance into hell is large and eaſie, but the regreſſe impoſſible. They know that the power and juſtice of God hath appointed unto them an immortall death, an endleſſe end, everlaſting darkeneſſe in the middeſt of an ay-burning fire, poyſon of dragons, cruell venime of aſpes, bitterneſſe it ſelfe, to eate and to drinke in the blackeneſſe of an eternall night; whereupon the cloud of Gods curſe, and the ſhadow of death ſhall dwell for ever, and the light of comfort ſhall never ſhine.

n Mat. 25. 41.
o 2. Theſ. 1. 9.
p Mark 9. 48.

XX. This is the ſhare allotted to all them that feare not God; to [q] *the rich man*, who did no harme to *Lazarus*, but onely refuſed to give him meate, and to [r] all his mates; to [ſ] *the unprofitable ſervant*, to him who goeth to the marriage-feaſt without [t] *a wedding garment*. O then

q Luk. 16. 19.
r Mat 25. 41, 42.
ſ Mat. 25. 30.
t Mat. 22. 11, 12, 13.

two

two and threefold more shall bee children of hell, all those which throw the crummes of bread out of *Lazarus* mouth, which are never weary of ill doing, which have all their garments stained with the blood of Gods servants. Shall it [v] *be more tolerable for the land of Sodom and Gomorrha in the day of iudgement*, than for those who receive not the Preachers of the Gospell, and refuse to heare the word? Oh then how intolerable shall be then the plagues of God upon *the Neroes*, *Diocleſians*, & all the persecuters of the Gospell? [x] *The Lord tryeth the righteous: but the wicked, and him that loveth violence, his ſoule hateth. Vpon the wicked hee ſhall raine ſnares, fire and brimſtone, and an horrible tempeſt: that ſhall be the portion of their cup.*

Then, then, [y] *they ſhall gnaw their tongues for paine:* then nothing shall be heard and seene amongst them but [a] *weeping and gnaſhing of teeth*, but crying [b] *to mountaines and rockes to fall upon them*, and *to death* to come and kill them, when [c] *death ſhall flee from them.* [d] When in this world life is offered unto them, they refuse to accept it: Therefore in hell they shall seeke death, and shall not find it. In that desire as there is a great sinne, so there is in it a great paine. It is a righteous thing with God to punish sinne: therefore it is a sinne in the prisoners of hell, to desire to shake off the punishment of sinne. Againe, [e] *What is more penall*, saith *Bernard*, *than ever to deſire that which never ſhall be, and ever to be unwilling to that which ſhall never but be? They ſhall never obtaine what they would; and evermore ſuſtaine what they would not.*

XXI. Adde unto all those punishments one, which shall bee to all the persecuters of the Church a deadly wound ever bleeding: for in that great day, [f] *the earth, the grave, the ſea, death* it selfe shall deliver up the dead which are in them, & the Martyrs whom these murtherers have slain shall arise, and bee received into eternall glory in the presence of their enemies, with this welcome from

v Mat. 10. 15. Mat. 11. 22. 24.

x Pſal. 11. 5, 6.

y Rev. 16. 10.

a Mat. 22. 13.

b Rev. 6. 16

c Rev. 9. 6.

d *Aug. de Tempore ſerm.* 252. *Quia quibus in hoc ſeculo vita offertur, & nolunt accipere: in inferno quærent mortem, & non poterunt invenire.*

e *Quid tam pœnale, quã ſemper velle quod nũquam erit, &c.*

f Eſa. 26. 19. Rev. 20. 13

from the eternall Iudge, g *Come ye bleſſed of my Father, inherite the kingdome prepared for you from the foundation of the world.*

O moſt wonderfull inheritance! h It is not diminiſhed by the multitude of thoſe which poſſeſſe it: It is as large to every one apart, as to the whole multitude together. O moſt excellent and glorious inheritance! It is *a kingdome*, wherein our darkeneſſe ſhall bee converted into light, our ſorrow into ioy, our trouble into peace, our weakneſſe into ſtrength, our diſhonour into honour, our ignominie into glory, our miſery into happineſſe, our death into life, our patient hope into the reall enioying of all good, our prayers into thankſ-giving.

Where the heavens ſhall receive us, the holy Angells welcome us, the bleſſed Saints ioyne themſelves unto us: where our bodies being made of mortall immortall, of naturall ſpirituall, of burthenſome nimble, ſhall ſhine brighter than the faireſt ſummer-day.

Where i *God* himſelfe without any meanes, *ſhall bee all in all*, perfect and abſolute knowledge to our mindes, an ocean of love to our hearts, ſoveraigne good, and the bleſſed center of eternall reſt to all our reſtleſſe affections; where he himſelfe, after a moſt wonderfull and glorious manner which cannot be imagined, ſhall be light in our eyes, melody in our eares, the wiſhed and longed-for obiect of all our ſenſes: where he ſaith, *That* k *he himſelfe ſhall be with us, and be our God*, l *i.* he ſhall be unto us *all whereby we may be ſatisfied, and whatſoever all may honeſtly deſire; life, ſalvation, meate, drinke, riches, glory, honour, peace, and all good.* Which *David* expreſſed in few words, ſaying, m *In thy preſence is fulneſſe of ioy: at thy right hand there are pleaſures for evermore.* And againe, n *As for me, I will behold thy face in righteouſneſſe: I will be ſatisfied, when I awake, with thy likeneſſe.*

For then *God ſhall be the end of all our deſires:* then

we

g Mat. 25 34.

h *Aug. Hæreditas Domini non minuitur multitudine poſſeſſorum: tanta ſingulis, quanta univerſis.*

i 1. Cor. 15. 28.

k Rev. 21. 3

l *Aug. de Civit. Dei. li. 22. cap. ult.*

m Pſal. 16. 11.

n Pſa. 17. 15

o *we shall see him without end, wee shall love him without loathing, we shall prayse him without wearying.* Then also our enemies shall see our glory in him, and with him: and as the Author of the booke of Wisedome saith, p *When they see it, they shall be troubled with terrible feare, and shall be amazed at the strangenesse of our salvation, so farre beyond all that they looked for,* &c.

XXII. O then dearely beloved, let us learne to discerne wisely q *betweene the righteous and the wicked, betweene him that serveth God, and him that serveth him not.*

Salomon saith, that r *the lampe of the wicked shall bee put out*; comparing wicked men to a candle, which when it begins to burne, giveth a faire light, but endeth in stinking smoake and caligiousnesse: for their end is worse than their beginning, because s *they are reserved to the day of destruction, to the day when wrath shall be brought foorth.*

On the other side, t *Marke the perfect man, and behold the upright: for the end of that man is peace,* because *the salvation of the righteous is of the LORD: he is their strength in the time of trouble: and the Lord shall helpe them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him,*

The short dayes of mans fading and dying life, me thinkes, may be most conveniently compared to a stage-play: wherein often Kings sonnes mount on the scaffold, disguised in poore mens rags; and beggers march with a stately pase, attired in sumptuous robes about their greasie bodies; hiding scurvie heads under crowns of gold, and stretching forth a royall Scepter with scabbed hands: but when the curtaines are remooved, when the Tragedy is ended, and the Players are stript of their borrowed apparell, he that made so many vaine glorious shewes, and called himselfe *Hercules*, or *Agamemnon*, is knowne to be poore *Irus*, who goeth begging thorow the streetes, and crackling crusts of browne bread betweene his muddie and rotten teeth: and hee that was

o *Aug. idid. Ipse finis erit desideriorum nostrorum, qui sine fine videbitur, sine fastidio amabitur, sine fatigatione laudabitur.*

p Sap. 5. 2.

q Mal. 3. 18.

r Pro. 13. 9.

s Iob 21. 30.

t Psal. 37. 37, 39, 40.

thought to be *Irus*, is knowne to be the royall sonne of *AEacus*.

Tis even so betweene the Church and the world: when [v] *Lazarus* starves for hunger at the rich mans gate, and the rich man jetteth in his purple, and makes good cheere: when [x] *Christ* is nayled upon the crosse, and his enemies stand hard by, reviling him: when the [y] dead bodies of Christs *two witnesses* lye unburied in the streets of the great City, and they that dwell upon the earth, reioyce over them, and thanke their gods of gold, silver, brasse, because they have overcome them, it seemes that those which are thus afflicted, are but poore snakes forsaken of God; and that those others, which swim with content in the Ocean of worldly pleasures, are Gods deare ones.

But when the divells shall bury *the rich Glutton* in the lowest pit of hell, when boiling there in the lake of fire and brimstone, he shall lift up his eyes, and see *Lazarus* in *Abrahams* bosome abundantly satisfied with the fatnesse of the house of God, & drinking great draughts in the river of his pleasures: when *the spirit of life from God* shall enter into his two witnesses: when they shall rise againe, stand upon their feet, and ascend up to heaven: when [a] *Iesus Christ* shall come in the clouds of heaven with power and great glory: when he shall set his sheepe on his right hand, and the goates on the left: when [b] *they which pierced him, shall see him*, and by him shall be throwne downe into the rich Mine of eternall torments; [c] *to dye* there *unto life, and to live unto death world without*: when those [d] *whose life they accounted madnesse, and their end disgrace*, shall be received into the haven of eternall securitie; then, then all the Bulls of Bashan shall know, that al their life was but a ridiculous move-merry, their pleasures but a shew, their felicitie but the glympse of a shadow, & that those whom they had sometimes in derision, and who were in their mouthes a Proverb of reproach,

v Luk. 16. 19, 20.
x Mat. 27. 39.
y Rev. 11. 9 10, 11, 12.
a Mat. 24. 30.
b Rev. 1. 7.
c *Aug. 50. homil. Homil. 16. Morituri vitæ, & morti sine fine victuri.*
d Sap. 5. 4, 5

reproach, are Gods beloved children, and his moſt precious jewells.

XXIII. O then where are they that thinke to overthrow the Church? And when will they liſten to this truth? Minde they to raine downe upon the Church a deluge of perſecutions? Know they not, that ſhe is [e] *the Lords Arke*, which, as the water increaſeth, mounteth up higher and higher, and cannot be ſubmerged? Vndertake they to beate her with ſtormie winds, and with the violent ſtreames of afflictions? Experience might have taught them long agoe, that ſhe is [f] *the Lords houſe*, founded upon the rocke, and that *the gates of hell ſhall not prevaile againſt her.* Have they diſmantled her populous townes, and laid her open to the violence of all her enemies? *I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.* Is ſhe [h] *overcome* by the beaſt that aſcendeth out of the bottomleſſe pit, and thruſt downe into the grave of death, and of eternall oblivion? As the belly of the Whale was a ſafe habitation to [i] *Ionah*: ſo the graves ſhall bee a moſt ſure lodging and bed of reſt to them, till he who [k] *ſpake unto the fiſh, and it vomited out Ionas upon the dry land*, ſhall ſpeake to the earth, to the ſea, to the fire, to all the creatures that have the leaſt bone of his faithfull ſervants committed unto them, and [l] *ſay to the North, Give up; and to the South; Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.* Then the Church ſhall riſe againe to the great aſtoniſhment of thoſe that perſecuted her, and ſhall remaine upon the earth, till her time be come to bee received into the glory of her ſpouſe, where ſhe is already in many thouſands of her members, which now [m] *ſtand before the throne, and before the Lamb, cloathed with white robes, and palmes in their hands.*

This is her hope; this is her truſt which ſhall not bee diſappointed: and therefore when the ſharpe rods of affliction whizze with multiplied blows upon her back &

e Gen. 8. 4

f Mat 7. 24, 25.

g Zech. 2. 5.

h Rev. 11. 11. Rev. 13. 7.

i Ion. 1. 17.

k Ion. 2. 10.

l Eſa. 43. 6.

m Rev. 7. 9

eares, she comforteth her selfe, and saith, [n] *I will looke unto the Lord: I will wait for the God of my salvation: my God will heare me: Reioyce not against me, O mine enemie: when I fall, I shall arise: when I sit in darkenesse, the Lord shall bee a light unto me. I will beare the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute iudgement for me: he will bring me forth to the light, and I shall behold his righteousnesse: Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be troden downe as the mire of the streets.*

n Mich. 7. 7,8,9,10.

XXIV. Let us all, dearely beloved, rest in this hope, and possesse our soules with patience, whereof we have a [o] *Gardian* most excellent, most trustie, most sure, even *God himselfe: If thou commit unto him thy iniury, hee is a revenger; If thy dammage, he is a restorer; If thy payne, he is a Physician; If thy death, he is a raiser up from the dead: what cannot patience doe, which hath God for debtor?* It will hope against hope; when it is brought to the red sea, and seeth nothing before, behind, on all sides, but present death, it will [p] *stand still, and see the salvation of the Lord*; knowing, that he withdraweth his healing hand till the wound be desperate; that it is his glory to deliver out of danger, when it is come to the height, and cannot bee shunned by the wit and strength of man; that his power is more conspicuous, where there is no wine, he turnes water into wine, and raiseth *Lazarus* when he is dead, buryed, and stinking.

1. *Vse.*

o Tertul. de Patientia. c. 15. Satis idoneus Patientiæ sequester Deus. Si iniuriã deposueris penes eum, ultor est, &c.

p Exod. 14.13.

He hath said of the afflicted man, who calleth upon him, [q] *I will be with him in trouble*: let us thanke him for his promise, and chuse [r] rather to bee with him in the middest of *Nebuchadnezzars* burning furnace, than in heaven without him, saying as *David* said, [s] *Whom have I in heaven, but thee? and there is none in earth that I desire besides thee.*

2. *Vse.*

q Psal. 91. 15.

r Bern. in Psal. Qui habitat. serm. 17. Bonum est in camino habere te mecum, quàm esse sine te vel in cœlo.

s Psal. 73. 25.

And because he is faithfull in all his promises, and com-

t *comforteth us in all our tribulations*, let us looke with the eye of a ſtedfaſt faith for the ſweet fruit of this bitter ſeed, v for the eternitie of bleſſedneſſe, which is hid in the moment of our afflictions, for the exceeding weight of glory, which theſe light wounds of weake and mortall mens hands worke in us. O let us this day x *groane within our ſelves moſt earneſtly*, and cry to heaven for the comming of the great day, wherein y *death and hell, and whoſoever ſhall not be found written in the booke of life, ſhall be caſt into the lake of fire, which is the ſecond death*, and we z *ſhall be caught up in the clouds to meete the Lord in the aire, and ſo ſhall we ever be with the* Lord, by a moſt fruitfull and glorious exchange: For whereas he is now with us in the fulneſſe of grace, to ſhew us the paths of life, we ſhall be then with him in the fulneſſe of glory; and living with him for ever, ſhall with one heart and mouth ſing this ſong of *David*,

Full many be the miſeries
That righteous men doe ſuffer:
But out of all adverſities,
The Lord doth them deliver.

O Lord, this is the deſire of our hearts; this is our requeſt unto thee. Heare us and anſwer us, through the precious and infinite merits of Ieſus Chriſt thy Sonne: to whom, with thee and the holy Ghoſt, be all praiſe, honour and glory, both now and for evermore. Amen.

t 2. Cor. 1. 4.
v 2. Cor. 4. 17.
x Rom. 8. 23. 2. Cor. 5. 2.
y Rev. 20. 14, 15.
z 1. Theſ. 4. 17.

FINIS.

ERRATA.

PAg.66.l.8.for*sent* r.*writ*.p.71.l.28.r.*cleannes*.l.34.*As*.l.35.d they.p.95.l.34.*Caves*.p 97.l.3.d.of.p,104.l.16.d.the.p.107.l.5.r.seale.l.28, inwardly.p.124.l.7.with you.p.130.l.6.circuits.p. 198.l 18.d.not.p.204 l.6.a little.p.125.l.2.d.of.